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A
COMPANION
TO THE
ALMANACK,
CONTAINING
AN EXPLANATION

OF THE
SAINTS' DAYS AND HOLIDAYS,

WITH

Biographical Sketches of the Persons, and Historical
Accounts of the Events, on which
the Festivals are founded.

TO WHICH IS PREFIXED,

AN INTRODUCTION.

*Explaining the Chronological and Astronomical Terms, and
the general Contents of Modern Almanacks;*

WITH

A BRIEF INQUIRY INTO THEIR ORIGIN.

By JOHN AUDLEY.

THIRD EDITION.

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ADVERTISEMENT.

THIS little piece owes its existence to the suggestion of my friend, WILLIAM LEPARD, Esq. of London, who once, in the course of conversation, said, he was of opinion, that if a small Tract was published as a COMPANION TO THE ALMANACK, it might be useful. Convinced of the utility of such an undertaking, and believing that nothing of the kind had ever been done before, * I set about the work, and have at length

* It was not till *after* the first Copy was carried to the Printer, that I saw Wheatley's "Illustration of the Common Prayer." Had I known much sooner what this book contained, I should most probably have abandoned my design.

brought it to that state in which it now meets the public eye.

Various are the sources from whence I have derived my information ; but as references to most of them appear in the work, a particular enumeration seems unnecessary. To two living Authors I ought, however, to make my acknowledgments : the Rev. Mr. BRAND, Author of an improved edition of *Bourne's Popular Antiquities*, and Fellow and Secretary of the Society of Antiquaries, London ; and the Rev. JOHN SHEPHERD, M. A. Author of a *Critical and Practical Elucidation of the Morning and Evening Prayer of the Church of England*. To some friends I am also indebted for assistance ; but particularly to Mr. OLINTHUS GREGORY, Teacher of the *Mathematics*, CAMBRIDGE, * and Author of a

* NOW OF THE ROYAL MILITARY ACADEMY, Woolwich.

late valuable Work on *Astronomy*; who has not only obliged me in a variety of other respects, but has kindly contributed the Astronomical and Chronological articles which appear as Introductory to the Work.

In most of the Almanacks published by the Stationers' Company, the feasts and fasts of *obligation*, with other holidays, are distinguished from the Saints' days and holidays of the Romish Church, by being printed with red ink, and therefore called *red-letter-days*. But in the superior Sheet Almanacks, wrought on Copper-Plates, such, for instance, as the CAMBRIDGE and OXFORD UNIVERSITY ALMANACKS, SMALL CAPITALS are employed to point out the feasts of obligation with us, and *Italics*, for the Romish Saints' days, &c. The latter is the method I

have adopted in the following work. For example, the EPIPHANY, January 6th, being a festival of obligation, is printed in Small Capitals; but *Lucian*, which is on the 8th of January, not being obligatory, is in Italics; and so of the rest.

The method pursued in the composition of the following pages, is, first to give, by way of INTRODUCTION, a brief sketch of the origin, and nature of Almanacks; an explanation of the usual Chronological Notes and Terms; and a concise description of various particulars contained in the Astronomical department of these useful annual publications. With respect to the Work itself, I have proceeded in the regular order of the Calendar, and as the several fasts, festivals, and Saints' days occur, have given such Miscella-

neous information, derived from Biography, Ecclesiastical History, and Antiquities, as seemed necessary to elucidate the several subjects to which the articles relate.

I have adapted the dates to the year 1803, by which this COMPANION is rendered fit for immediate application to the Almanacks just published, without being useless for any subsequent period; because, though several of the dates vary annually, the general circumstances and facts to which they refer, continue the same. And as it is my earnest desire to render this publication of extensive utility, I shall be happy to avail myself of any candid suggestions with which I may be favoured, with a view to its further improvement.

To some it will be matter of sur-

prise to find a dissenter engaged in such an undertaking as the present; since, to be consistent with himself, his own sentiments must be much at variance with many which are here communicated. His reply is, he considers himself merely in the light of an Historian, and although he hopes he shall never be ashamed of his Religious principles, he long since resolved not to make this publication subservient to the views of *any* party.

CAMBRIDGE, *December 4th*, 1802.

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TO THE

SECOND EDITION.

THE Author of this little Manual, embraces the opportunity which this Second Edition affords him, of acknowledging with gratitude, the favourable reception it has met with from persons of very different persuasions. And, as in the Advertisement to the former Edition, he expressed a wish for its improvement, he has carefully revised it, availed himself of a few candid suggestions from friends, and made such additions to several articles, as he thought would render the work more generally acceptable. If the Author is not flattered by others, the Companion to the Almanack will be found peculiarly instructive to young persons; and,

although he cannot say he had any particular view to them in compiling it; yet as the welfare of the rising generation lies near his heart, he shall think himself happy in having an opportunity of casting his Mite into the public treasury designed for their instruction.

N. B. In this Edition, the Moveable Feasts are adapted to the year 1804.

CAMBRIDGE, *November 1st*, 1803.

INTRODUCTION.

SINCE Mankind have found it necessary to note the progress of time, various methods of registering it have been devised in different ages and countries. The apparent Motions of the Sun and Moon afforded an obvious measure of time; and from these, its divisions into Years, Months, and Days have been gradually deduced. Herodotus informs us, that the Egyptians first formed the year, and made it to contain 360 days; but it is not probable they at once arrived thus near the truth; indeed Diodorus Siculus, Plutarch, and Pliny, assure us that the Egyptian year was, at first, very different. The ancient Greek year was a *lunar* year, of 12 months, containing alternately 29 and 30 days each. The ancient Jewish year consisted of 11 lunar months, of 29 and 30 days alternately. The modern Jewish year has 12 such months. The ancient Arabic year contained 354 days. The ancient Roman year, as first settled by Romulus, contained 304 days. It was this Romulus who formed the Roman *Calendar* of 10

months, which was similar in its nature and use to the modern Almanacks, and had its name from Calend, of καλεω, *calo*, *I call*, or *proclaim*, because when they reckoned time by the motions of the moon, a priest was appointed to observe the first appearance of the New moon, and then to *call to* the president of the sacrifices that he might immediately offer one. As the beginning of Romulus's year was vague, and unfixed to any precise season, Numa Pompilius corrected its irregular constitution, by adding two months, which increased the year to 355 days; and causing it to begin nearly at the Winter solstice, by intercalating 22 days every 2 years. He was the author of the *Fasti*, or calendars, wherein were expressed the several days of the year, with their feasts, games, and other ceremonies: they were of two kinds, greater and less, or *Fasti magistrates*, and *Fasti kalendares*. The Calendar was farther improved by Julius Cæsar, who, finding that the Sun performed his course in $365\frac{1}{2}$ days nearly, gave 365 days to each three years, but to every 4th year, 366 days, adding a day before the 6th of the Calends of February, which was then reckoned twice; and hence, from *bissextus*, we have the term *bissextile*, or leap-year. But the astronomers concerned in reforming the Calendar under Pope Gregory XIII., observing that in 4 years the bissex-

tile added 44m. more than the real course of the sun, and finding that in 133 years this would cause a difference of a day ; directed that in the course of every 400 years there should be 3 sextiles retrenched, the years expressing the centuries not being leap-years, unless divisible by 4 : thus 1600 and 2000 are bissextile ; but 1700, 1800, and 1900 are not. This improvement was adopted in England in 1752, in pursuance of an act of parliament, in which it was ordered that the day next following the 2d of Sept. should be accounted the 14th : the omission of the intermediate days causing the difference between the *Old Style* and the *New*.

The origin of the word *Almanack*, which we now make use of, is much controverted. Some derive it, with much probability, from the Arabic particle *al*, *the*, and *manach*, *to count*, whence comes *al-manach*, *the diary*. But Verstegan writes *al-monah*, and says it is of Saxon original. Our ancestors, he observes, used to carve the courses of the moon, for the whole year, upon a square stick, or block of wood, which they called *al-monaght*, q. d. *all-moon-heed*. Indeed, it is well known that almanacks of this kind were introduced into England by either the Saxons or the Danes ; divers remains of them may be traced in our midland counties. Dr. Plot has given a curi-

ous description of one of these blocks, or clogs, found in Staffordshire, under the title of *The perpetual Staffordshire Almanack*. From the description it appears that this almanack is composed of blocks of wood, united by joints: their upper surfaces are indented with notches for the days; when a moveable feast occurs, the notch is continued to the *left* margin of the clog, and terminated with a cross stroke; a fixed feast is in like manner terminated by a cross stroke at the margin on the *right*: the golden numbers, dominical letters, &c. are likewise pointed out; and the Saints' days are exhibited by some appropriate emblem; thus Hilary, being a Bishop, is designated by a *crozier*; David, by a *harp*, &c. The present form and method of almanacks are ascribed to *John Muller*, commonly called *Regiomontanus*, who having established a printing house at Nuremberg, published about 1472, his *New Calendar* and his *Ephemerides*: of the latter work he speaks thus:—
 “The Ephemerides, which they vulgarly call an Almanack, for 30 years: where you may every day see the true motion of all the planets, of the moon's nodes, with the aspects of the moon to the sun and planets, the eclipses of the luminaries; and in the fronts of the pages are marked the latitudes.” So that this seems like an imperfect sketch of a design

now so admirably completed by Dr. Maskelyne, in his excellent *Nautical Almanack*. Our modern almanacks vary in their contents and manner of composition: the essential parts, however, are the calendar of months and days, with the risings and settings of the sun and moon, the eclipses, fasts, holidays, &c. and these it has been my wish to explain in the ensuing pages. The Almanack annexed to the Book of Common Prayer, is part of the law of England, of which the courts must take notice in the return of writs, and in their other proceedings; a mistake on this point has often produced a writ of error.

CHRONOLOGICAL NOTES.

In most Almanacks we meet with a small table under the title of *Chronological Notes*. The chief of these are the *Dominical Letter*, *Golden Number*, *Epact*, *Cycle of the Sun*, and *Roman Indiction*; which I shall briefly describe in their order.

1.—*Dominical Letter*, or *Sunday Letter*, one of the seven letters of the alphabet, A, B, C, D, E, F, G, used in Almanacks to denote the Sundays throughout the year. The first seven letters of the alphabet are commonly placed to shew on what days of the week the days of the month fall during the whole year. And because one of these seven letters

must necessarily stand against Sunday, it is printed in a capital form, or in *red*, and called the *dominical letter*, the other six being inserted in *some* Almanacks in different characters, to denote the other 6 days of the week. The dominical letter may be found universally, for any year, thus :

“ Divide the centuries by 4, and twice what does remain,

“ Take from 6, and then add to the number you gain

“ Their odd years and their 4th ; which dividing by 7,

“ What is left take from 7, the letter is given.”

In Leap year, as there is an intercalary day, there are two dominical letters, one serving for January and February, the preceding Letter the remaining part of the year.

2.—*Golden Number*, a number shewing what year of the Metonic, or *Lunar cycle*, any given year is. A *cycle* is a certain period or series of numbers, proceeding orderly from first to last, then returning again to the first, and so circulating perpetually. Cycles were adopted in Chronology, for the purpose of swallowing up the fractions of time in the revolutions of the heavenly bodies. Thus the *Cycle of the Moon*, is a revolution of 19 years ; in which time the con-

junctions, oppositions, and other aspects of the Moon, are within an hour and a half of being the same as they were on the same days of the months 19 years before. Hence, to find the *Golden Number*, add 1 to the given year, and divide the sum by 19; what remains will be the golden number; unless 0 remain, for then 19 is the golden number.

3.—*Epacts* are the excesses of the solar month, above the lunar synodical month, and of the solar year above the lunar year of 12 synodical months; or of several solar months above as many synodical months, and several solar years above as many dozen of synodical months. The *epacts*, then, are either *menstrual* or *annual*. Menstrual epacts are the excesses of the civil or calendar month above the lunar month. Annual epacts are the excesses of the solar year above the lunar: these are stated every year in the Chronological Notes. As the rules for finding epacts are tedious and intricate in practice, they are omitted.

4.—*The cycle of the Sun*, is a revolution of 23 years, in which time the days of the months return again to the same days of the week; the Sun's place, to the same signs and degrees of the Ecliptic, on the same month and days, so as not to differ one degree in 100 years; and the leap years begin the same course over again with respect to the days of the week on which

the days of the month fall. The year of our Saviour's birth, according to the vulgar æra, was the 9th year of the Solar cycle: Therefore, add 9 to any given year of Christ, and divide the sum by 28, the quotient is the number of cycles elapsed since his birth, and the remainder is the cycle for the given year. If 0 remains, the cycle is 28.

5.—The *Roman Indiction*, instituted by Constantine the Great, is a cycle of tributes, for 15 years, and by it accounts were kept. Afterwards, in memory of the victory obtained by Constantine over Mezentius, 8. Cal. Oct. 312, by which freedom was given to Christianity, the council of Nice, for the honour of Constantine, ordained that the accounts of years should no longer be kept by the Olympiads, but by the *Indiction*, which hath its epocha, A. D. 313, Jan. 1. Therefore, subtract 312 from the given year of our Lord, and divide the remainder by 15; what remains after this division is the *Indiction* for the given year; if 0 remains, the indiction is 15.

6.—Besides the Feasts, Festivals, and Saints' days, which are pointed out in the Almanacks, we find the *Terms*, which are the times or seasons of the year, in which the public Colleges or Universities, or Courts of Law, are open, or sit. Such are the Oxford and

Cambridge terms, also the terms for the Courts of King's Bench, Common Pleas, and the Exchequer, which are the High Courts of Common Law. But the High Court of Parliament, the Chancery, and Inferior Courts, do not observe the terms. The rest of the year, out of term time, forms the *vacations*. There are four Law Terms in the year, namely, Hilary Term, Easter, Trinity, and Michaelmas Terms. These terms have 1st, 2d, 3d, &c. returns. The Oxford Terms are four, viz. Lent, Easter, Trinity, and Michaelmas Terms. The Cambridge Terms are only three, viz. Lent, Easter, and Michaelmas Terms. The beginnings, divisions, endings, &c. of these terms are always shewn in the Almanacks.

7.—The reader must have observed that every page of the Common Almanacks is divided into columns ruled from the top to the bottom; in order to understand what is the information which these columns are intended to convey, turn to the page in the Almanack for the month of February, which, being the shortest month, leaves room at the tops of the columns for their respective titles to be placed. These columns, it will be found, generally shew the time of the *Sun's rising and setting, the Moon's age, the Moon's rising and setting, the time of the Sun's entrance*

into the signs of the Ecliptic, the Sun's declination, Clock before and after Sun, the duration of twilight, the time of New and Full Moon, Eclipses, &c. A few explanatory remarks are added relating to these particulars.

8.—The *Sun's rising and setting* are generally calculated for the latitude of London or Greenwich: the lengths of the days are therefore *greater* than given in the Almanacks, in the Northern part of Great Britain, while the Sun is north of the equator, and *less*, when the Sun is south of that circle. In some Almanacks, both the rising and setting of the sun are shewn in a concise way: thus, suppose July 1st, 3h. 45m. 9h., the meaning of this is that the Sun rises 45m. *after* 3 o'clock, and sets 45m. *before* 9, or 15m. *after* 8.

9.—Although the Sun is placed in the centre of the Solar system, and the Earth moves round that luminary in nearly a circular orbit, yet, to an observer, it appears as though the Earth were at rest, and the sun moved round it. The circle in which the sun *appears* to move is called the *Ecliptic*: it is conceived to be divided into 12 equal parts called signs, as *Aries, Taurus, &c.*, and each sign into 30 degrees. The distance of the point in the Ecliptic, at which the Sun is found at any time, from the Equator, is called

the *Declination*. It is *north* during the summer half year, and *south* during the winter half year. It is given in the Almanacks, in a column marked *Sun's decl.*

10.—The word *Twilight* suggests an idea of its nature. It is between, or partakes of, *two lights*, that of the Sun, and that of the Stars. The morning twilight begins, or *day breaks*, when the Sun is not more than about 18° below our horizon; for then his rays are brought by the reflecting and refracting power of the air within our horizon, and thus causing a gradual approach of the light of day; whereas, if we had no atmosphere, we should be hurried at once from the darkness of night to the splendour of broad day. Similar remarks will apply to the Evening twilight. From the 22d of May to the 21st of July, the twilight continues all night; of course we then have *no real night*.

11.—While the Earth moves round the Sun, in a nearly circular orbit, the Moon moves round the Earth, in such a path as would be nearly circular, provided the Earth stood still. Sometimes, therefore, the Moon is in a line between the Earth and the Sun; and then, as the Moon is a dark body, and only shines with the light she receives from the Sun, her enlightened part is turned *from* the earth, and we cannot

behold her: this is the time of *New Moon*, and is the period from which the *Moon's age* is reckoned, in days. Rather more than 14 days after this, the Earth is between the Sun and Moon: then the whole of the Moon's enlightened face is *towards* the Earth, and she shines upon us in all her lustre; this we call *The Full Moon*. If the plane in which the Moon moves exactly coincided with that in which the Earth moves, then, at every *New Moon* the Moon would hide a part of the Sun from us, and we should have an *Eclipse of the Sun*; and at every *Full Moon*, the Earth would keep a part of the Sun's light from the Moon, and we should have an *Eclipse of the Moon*. As the planes in which the Earth and Moon move, do not coincide, we do not have Eclipses at every New and Full Moon: it follows, however, that there can be no *Eclipse of the Sun* but at the time of the *New Moon*; and no *Eclipse of the Moon* but at the time of *Full Moon*.

12.—It is not only remarkable, but a motive for our gratitude, that the Moon, during the week in which she is full about the time of harvest, rises sooner after sun-setting, and with less difference between the times of two successive risings, than she does in any other *Full Moon week* in the year. By these means she affords an almost immediate supply

of light after sun-set, which is very beneficial for gathering in the harvest and fruits of the Earth: hence this Full Moon is distinguished from all others in the year by the appellation of the *Harvest Moon*. To conceive the reason of this, it may first be considered that the Moon is always opposite to the Sun when she is in full; that she is full in the signs *Pisces* and *Aries*, in our harvest months, those being the signs opposite to *Virgo* and *Libra*, the signs occupied by the Sun in that season; and that those parts of the Ecliptic (in which the Moon then is) rise from the horizon in northern latitudes in a smaller angle, and, of course, equal spaces, in shorter intervals of time than any other points, as may be easily shewn by the Celestial Globe: consequently, since the Moon's orbit deviates not much from the Ecliptic, she rises with less difference of time, and more immediately after sun-set, about harvest, than when she is full at other seasons of the year. The sun enters *Libra* on September 23, and the Full Moon which is nearest that day, is, properly speaking, the *Harvest Moon*. Some other particulars relative to this subject, would have been inserted, had room permitted; the above, however, may suffice for a popular view of the matter: those who wish to consider it more minutely are referred to the books on Astronomy.

CLOCK BEFORE SUN.—CLOCK AFTER SUN.

In most Almanacks we meet with columns having the foregoing words above them ; which is necessary to explain. Time is measured either by some instrument, as a *Clock* or *Watch* ; or by the apparent motions of some of the heavenly bodies, and particularly, of the *Sun*. A clock or watch properly regulated measures *mean* or *equal* time ; and many suppose that the Sun in his apparent journey through the heavens also furnishes us with an accurate measure ; but this supposition is erroneous, for the apparent motion of that luminary is very unequal. Astronomers shew that this inequality depends chiefly upon two causes, the obliquity of the ecliptic (or Sun's apparent path) with respect to the equator, and the unequal motion of the Earth in an elliptical or oval orbit. The time, then, as shewn by the Sun, is called *apparent* time ; and the difference between *mean* and *apparent* time is called *the Equation of time*. This is given in our Almanacks under the words *Clock bef.* or *Clock after Sun* : and Clocks, to shew *mean* time, should be so regulated that they may be so many mi-

minutes and seconds before or after the Sun as the columns express. The mean and apparent time agree *four* times in the year, viz. about April 15th, June 15th, September 1st, and December 24th: on these days the *Equation* is nothing. It is the greatest about November 1st, when it is 16m. 14s.

ASTROLOGICAL FIGURES, &c.

In some Almanacks, as Poor Robin's Book Almanack, the Cambridge Sheet Almanack, &c. is inserted a figure of a man surrounded by the signs of the Zodiac. These figures were first introduced into Almanacks at the time when the belief of the Astrological Influence of the Stars and Constellations over the human body prevailed. Thus *Aries* was supposed to rule over the head, *Taurus* over the neck, *Gemini* over the arms, *Cancer* the breasts, &c. And although sensible men have long rejected all dependence upon Astrological notions and predictions, as absurd, fanciful, and unsatisfactory, yet the compilers of these Almanacks still find it necessary so far to comply with long established custom, as to insert the figures and predictions: it therefore appeared proper to ex-

plain briefly their nature and origin, but in the present *enlightened* times a longer dissertation on the subject would be an affront to the understanding of the reader.

“ *Vigils*, or *Eves*. In the primitive times it was the custom to pass great part of the night which preceded certain holidays, in religious exercises. And these exercises, from being performed in the night, were called *vigilæ*, *vigils*, or *watchings*.”

THE DAYS OF THE WEEK EXPLAINED.

The ancient *Saxons* had a great many Idols, seven of which were appropriated to the seven days of the Week, because of some worship that was paid to each idol on its respective day.

Sunday, was so called, because it fell upon that day in the week, which was dedicated to the worship of the *Sun*; and therefore was best known by that name. It is also called the *Sabbath*; which signifies *rest*. But the most proper name for it is, the *Lord's day*, as Mr. Nelson has observed from St. John.

Monday, the second day of the week; so called as being anciently sacred to the *Moon*, q. d. *moon-day*.

Tuesday, so called from *Tuisco*, who had been a man of great renown among the Germans, after whom they called themselves *Tuitshen*, *i. e.* *Tuitsh-men*, from whence comes the modern name *Dutch-men*. The third day of the week was especially dedicated to the worship of this idol, and was therefore called *Tuisday*, or *Tuesday*.

Wednesday, or *Wodensday*, from *WODEN*, who had been a famous warrior, and was therefore honoured as the god of Battle, as *Mars* was among the Romans. He was chiefly worshipped on the fourth day of the week, which accordingly bears his name.

Thursday, or *Thorsday*, from *THOR*, the god who was supposed to govern the winds and clouds, and to whom they prayed for seasonable weather, and that especially on the fifth day of the week.

Friday, or *Frigedeag*, from *FRIGA*, a goddess, the reputed giver of peace and plenty, for which gifts they prayed to her chiefly on the sixth day.

Saturday, from *Seater-day*, in honour of *SEATER*, to whom they prayed for protection, freedom, and concord, and also for the fruits of the earth. He was worshipped on the seventh day, which on that account is distinguished by his name.

The Romans finding, or fancying, some resemblance between the attributes of these Saxon idols,

and several of their gods, imagined them to be the same. As *Woden*, they supposed to be *Mars*; *Thor* to be *Jupiter*, the thunderer; *Friga* to be *Venus*, the goddess of Love and Friendship, and especially because Venus was honoured by them on the same day of the week. *Seater* they mistook for *Saturn*, merely because of the like sounding of the name.

THE
ROYAL FAMILY
OF
GREAT BRITAIN.

King George III.	born, June 4, 1738.
Queen Charlotte,	May 19, 1744.
Prince of Wales,	Aug. 12, 1762.
Duke of York,	Aug. 16, 1763.
Duke of Clarence,	Aug. 21, 1765.
Duchess of Wirtemberg,	Sept. 29, 1766.
Duke of Kent,	Nov. 2, 1767.
Princess Augusta Sophia,	Nov. 8, 1768.
Princess Elizabeth,	May 22, 1770.
Duke of Cumberland,	June 5, 1771.
Duke of Sussex,	Jan. 27, 1773.
Duke of Cambridge,	Feb. 24, 1774.
Princess Mary,	April 25, 1776.
Princess Sophia,	Nov. 3, 1777.

Princess Amelia,	Aug. 7, 1783.
Duchess of Brunswick,	Aug. 11, 1737.
Duke of Gloucester,	Nov. 25, 1743.
Princess of Wales,	May 17, 1768.
Duchess of York,	May 7, 1767.
Princess Charlotte of Wales,	Jan. 7, 1796.

A

COMPANION

TO THE

ALMANACK.

JANUARY, the name of the first month in the year, according to the computation now used in the West. The word is derived from the Latin word *Januarius*, a name given it by the Romans, from *Janus*, one of their deities, to whom they attributed two faces, because on the one side the 1st of January looked towards the new year, and on the other towards the old. On the 21st of this month the Sun enters *Aquarius*.

1.—CIRCUMCISION. This day is kept as a festival to commemorate the Circumcision of our Lord Jesus Christ. This rite was first enjoined Abraham, by God, and afterwards repeated to Moses. It was

to be performed on male children the eighth day after their birth. Agreeable to which divine precept our Saviour was circumcised at the appointed time, Luke ii. 21. It seems probable that this festival was not instituted later than the vi. century. It was revived at the publication of our English Liturgy, and first observed on January 1, 1550.

1.—On this day, which is called New-Year's day, presents, called New-Year's Gifts, are sent to friends and acquaintances. The custom was probably adopted from the Saturnalia, which were feasts instituted in honour of *Saturn*, and kept at Rome on December 17, or the 16 *Calends* of January. They continued about a week, during which there were frequent and luxurious feastings amongst friends, and presents were sent mutually. But as the heathens imagined the sending presents at this season was lucky, and an omen of the success of the following year ; and as some Christians appear to have entertained the same notion, several holy men, and some general Councils, forbade any such custom, because the observance of it, out of any such design and view, was superstitious and sinful. The practice itself, however, is innocent, if not praise-worthy. Accordingly, Mr. Bourne says, “ If I send a New-year's Gift to my friend, it shall be a token of my friendship ; if to my benefactor,

a token of my gratitude ; if to the *poor*, which at this time must never be forgot, it shall be to make their hearts sing for joy, and give praise and adoration to the *Giver of all good gifts.*" Popular Antiquities, pa. 206, 7.

6.—EPIPHANY, [the twelfth day after Christmas,] is a Greek word, signifying " an appearance of light ; a manifestation." And this day is kept as a festival to celebrate the manifestation of our Saviour Jesus Christ to the Gentiles. It has a particular reference to the Wise Men of the East, who were directed, in a supernatural manner by a star, to leave their own country, and come into Judea, to inquire after our Saviour, and pay him homage. Herod, the King, directed them to Bethlem ; and upon their leaving Jerusalem, the same star which they saw in the East went before them, and at last stood over where the young child was. The house being thus pointed out, they went in, fell down, and worshipped him, and opening their treasures, presented unto him, gold, and frankincense, and myrrh. Many Christians spend the evening of this day in a manner very different from the original design of the festival. The rites vary in different places, but the design of them all is much the same, namely, to do honour to the Eastern Sages, who are supposed to have been kings.

The manner of drawing king and queen on this day, is given by Mr. Brand, from a letter in the Universal Magazine for 1774. “ I went, (says the Author), to a friend’s house in the country to partake of some of those innocent pleasures that constitute a merry Christmas. I did not return till I had been present at drawing king and queen, and eaten a slice of the twelfth-cake made by the hands of my good friend’s consort. After tea yesterday, a noble cake was produced, and two bowls containing the fortunate chances for the different sexes. Our host filled up the tickets ; the whole company, except the king and queen, were to be ministers of state, maids of honour, &c. Our kind host and hostess became king and queen. According to twelfth day law, each party is to support their character, till midnight. After supper one called for a king’s speech, &c.” Mr. Brand adds, “ the rest is political satire, and foreign to our purpose.”

8.—*Lucian*, priest and martyr. I cannot ascertain the time when Lucian suffered Martyrdom ; but, according to Parker’s Ecclesiastical History, it was in the early age of the church. He is said to have been most remarkably conversant and skilled in the sacred writings.

9.—*Plough Monday*, the Monday after twelfth day, “ when,” says Bailey, “ the ploughmen in the

North Country draw a plough from door to door, and beg plough money to drink ; from whence this custom took its name." In the Ladies Diary, for 1795, Mr. Chapman, of Bratton School, near Westbury, Wilts, says, " Ploughday had its origin when the feudal system prevailed in this country ; when the lords and barons had their lands tilled by their vassals or tenants. The Christmas holidays terminated on twelfth day, and the ploughing season for the New Year commenced the first Monday after ; on which day the the sockmen (as this sort of ploughmen were then called) were obliged to appear with their ploughs, &c. at a place appointed, there to have them examined, whether they were in proper condition to perform their lord's work ; for ploughs were scarce, and it was a mark of some consequence to possess one in good order. Hence the appellation of Plough Monday has ever since been retained to the first Monday after twelfth day." Mr. Brand conjectures, that as the ploughmen beg money, it was done originally at a time when they could not plough the land on account of its being frozen ; as watermen drag about a boat in severe frosts and beg money because they are unable to ply on the river. But as on this day several parties go about without any plough, they appear to have engrafted another custom on the former, either that of the ancient festival of fools, of which the figures *Fool* and *Bessy* are fragments ; or more proba-

bly the Morrice, i. e. the *Moriscoe* dances; which are derived from the Moriscoes or Moors. The men appear in their shirts, with ribbands of various colours tied round their arms and flung across their shoulders. They dance sarabands, chacons, &c. and always beg money.

13.—*Hilary*, Bishop of Poitiers, in France, flourished about the year 354. Mosheim says, he was a man of penetration and genius, notwithstanding which he has, for the most part, rather copied in his writings, Tertullian and Origen, than given us the fruits of his own study and invention. The best edition of his works is by the French Benedictines.

18.—*Prisca*, was a Roman lady unmarried, who suffered a cruel martyrdom by the sword, about A. D. 275. She is esteemed a saint of the inferior order. Her relics are said to be preserved in the Church at Rome, which bears her name, and gives title to a Cardinal.

29.—*Fabian*, Bishop of Rome, was put to death in the seventh primitive persecution which was raised by the Emperor Decius, 250. He sat in the see of Rome fourteen years.

21.—*AGNES*, a young virgin, being accused of Christianity, was brought before the judge, who laboured, by flatteries and by threatenings, to make her abjure her religion. She replied that “she feared not his torments, but was willing to undergo them, yea and even

death itself for Christ's sake." The tyrant commanding her to be dispatched, she saw a soldier coming towards her with a naked sword. Upon which she rejoiced, saying, "This, O this is he I love. I will make haste to meet him, and no longer protract my longing desires. I will willingly receive the length of his sword into my breast, &c." Then kneeling down, the executioner, according to Fox, cut off her head. She suffered under Dioclesian.

22.—*Vincent*, a Spanish Deacon. This good man suffered most dreadful torments. He was racked, wounded in all his members, his body scratched with sharp iron combs, seared with hot plates, and then sprinkled with hot burning salt; after which he was thrown into a dungeon, where, "rejoicing with joy unspeakable," he expired.

25.—CONVERSION OF ST. PAUL. The apostle Paul was born at Tarsus, the chief city in Cilicia, and was by birth a citizen of Rome. He studied at Jerusalem under GAMALIEL, of whom it is said in the MISHNA, "that when he died, the honour of the law vanished." Paul was a person of great natural abilities, of quick apprehension, strong passions, and firm resolution. He appears likewise to have been unblameable in his life, and faithful to the dictates of conscience. For a time he was a bitter enemy to Christianity, and a furious persecutor of all who professed it. Hence, when

Stephen was stoned he consented to his death, and held the clothes of his murderers. But this opposition was soon overcome ; for as he was going to Damascus, fraught with the same spirit ; suddenly there shone a light from heaven, brighter than the sun. Paul and his attendants were struck to the ground, and HE “ heard a voice saying, Saul, Saul, why persecutest thou me ? ” From this moment his enmity was slain—he embraced that Saviour whom he had persecuted in his members—“ preached the faith,” which he had endeavoured to destroy, and diffused the knowledge of salvation through widely extended regions. Lardner thinks Paul was converted in 36, or 37 ; but as I never met with a reason for fixing his conversion on the day above mentioned, I cannot give any. Every attentive reader of the NEW TESTAMENT must be acquainted with the principal circumstances in the life of this very extraordinary man ; and every one who has imbibed the genuine spirit of CHRISTIANITY, cannot fail having for him a peculiar degree of affection. The learned man, mentioned above thinks Paul suffered martyrdom in 64, or 65 ; but Calmet says, “ this great apostle consummated his martyrdom on the *29th of June*, in the 66th year of our Saviour Christ. He was beheaded under NERO, at a place called the *SALVIAN WATERS*.” St. Paul wrote fourteen epistles, or letters, which are placed

by Dr. Lardner in the following chronological order :

I. II. to the Thessalonians, written at Corinth in 52.
to the Galatians, from Rome, or Ephesus, in
52, or early in 53.

I. to the Corinthians, at Ephesus, in the spring of
56.

I. to Timothy, in Macedonia, or near, in 56.
to Titus, when Paul was in Macedonia and
Achaia, in 56.

II. to the Corinthians in Macedonia, 57.
to the Romans at Corinth, the beginning of 58.
to the Ephesians, at Rome, in 61.

II. to Timothy, at Rome, in 61.
to the Philippians,
Colossians and
Philemon, } all at Rome
in 62.

To the Hebrews, at Rome, or in Italy, in 63.

I cannot conclude this article, long as it is, without mentioning the "OBSERVATIONS ON the CONVERSION and APOSTLESHIP of St. Paul, by Lord Littleton." Dr. Doddridge, speaking of this piece, says, that "in it will be found a most compendious yet unanswerable DEMONSTRATION of CHRISTIANITY, proposed in so clear, elegant, and nervous a manner, with such intermingled traces of the Author's excellent heart, that he must surely be among

the most perfect, or the most unteachable of mankind, who is not greatly edified and instructed by it."

29.—SEPTUAGESIMA SUNDAY. "The three Sundays and weeks that precede Lent, have long been distinguished by the names of Septuagesima, Sexagesima, and Quinquagesima; terms signifying the seventieth, sixtieth, and fiftieth. Many* fanciful or absurd reasons have been assigned for the titles of these Sundays. But the most satisfactory one is as follows. When the words Septuagesima, Sexagesima, and Quinquagesima were first applied to denote these three Sundays, the season of Lent had generally been extended to a fast of six weeks, that is, thirty-six days, not reckoning the Sundays, which were always celebrated as festivals. At this time, likewise, the Sunday which we call the first Sunday in Lent, was styled simply Quadragesima, or the for-

* One writer, PSEUDO-ALCUIN, finds a great mystery in Sexagesima: for six is a perfect number, the sixth part of it is one, the half of it three, the third of it two; and one two and three makes six; and ten times six is sixty; and sixty, like six, is a perfect number, and signifies the completion of a good work. Therefore it is necessary that Sexagesima be devoted to good works, to watching, fasting, &c. On Quinquagesima he remarks, that as six denotes the perfection of works, so does five denote the good works performed by the five corporeal senses, hearing, seeing, tasting, smelling, and touching. Five times ten is fifty, and whoever by the ministration of these senses fulfils the law, shall be a partaker of the resurrection, which will be commemorated at Easter.

tieth, meaning the fortieth day before Easter. Quadragesima was also the name given to Lent, and denoted the *Quadragesima*, or forty days fast. When the three weeks before Quadragesima ceased to be considered as weeks after the Epiphany, and were appointed to be observed as a time of preparation for Lent, it was perfectly conformable to the ordinary mode of computation to reckon backwards, and for the sake of even and round numbers to count by decads. The authors of this novel institution, and the compilers of the new proper offices, would naturally call the first Sunday before Quadragesima, Quinquagesima; the second, Sexagesima; and the third, Septuagesima. This reason corresponds with the account that seems to be at present most generally adopted. And after considering with attention, what *Charlemagne*, *Alcuin*, *Durandus*, and others have said upon the subject, this appears to me the only account that is in any tolerable degree rational and satisfactory." For the above account, and the note belonging to it, I am indebted to the Rev. J. Shepherd's *Elucidation of the Book of Common Prayer*, &c. vol. 11. p. 59—62.

30.—KING CHARLES I. MART.—The character of this Prince was, in many respects, deserving of imitation. "He was sober, temperate, and chaste.—A good husband, a good father, and a good master. He abhorred debauchery, and could not endure

a profane or obscene word. In his devotions he was remarkably regular and punctual." But there were also many things in which Charles was exceedingly culpable. Rapin says, " that at his accession to the throne, he aimed to carry the regal authority higher than the King his father or any of his predecessors had done." In pursuance of this, as his parliaments were not compliable, he levied taxes without their consent, and for several years governed without them, and raised money by proclamations, under the names of conduct-money, tonnage, ship-money, &c. Indeed, for years together, he violated his coronation oath, as it respects the laws and liberties of his subjects. In the year 1642, the king, very unadvisedly, impeached the Lord Kimbolton, and five Commoners, of high treason ; and as they were not delivered up, he went the next day to the House of Commons with a guard of military men to demand the five members. This was voted by the house a breach of privilege.—A few months after the king made an appeal to the sword. The result is well known. After being for some time a prisoner he was brought to trial ; but refusing to acknowledge the jurisdiction of the court, they condemned him to die ; and on Jan. 30, 1649, he was beheaded before the Banqueting-House at Whitehall. The king shewed not the least signs of fear at the place of execution ; but suffered with such fortitude,

that he appeared much greater at his death, than he had ever done in any one scene of his life. This day is ordered to be kept as a day of fasting and humiliation, and a particular service is appointed for it in the Book of Common Prayer:

FEBRUARY.

FEBRUARY; “ the second month of the year, and so called either from the God *Februus*, or from *Juno*, surnamed *Februa*, both of whom presided over purifications.” On the 19th of this month the Sun enters *Pisces*.

2. — CANDLEMAS DAY, from *candle* and *mass*. “ The feast of the purification of the Blessed Virgin, which was formerly celebrated with many lights in churches. The custom of going in procession on Candlemas day with lighted candles in the hand, is said to have been derived from the Romans, who went about Rome with torches, and candles *brenning* [burning] in worship of *Februa*, the mother of *Mars*.” This was afterwards, “ by Pope Sergius, converted into the worship of our Lady, and her Son, the Lord Jesus Christ.” Wheatley says, “ the practice of using abundance of lights both in churches and processions, continued in England till the second year of Edw. vi. when Bishop Cranmer forbade it by order of the Privy Council.”

3.—*Blaise*, anciently Bishop of Sebasta in Armenia, and the patron saint of that country. He is said to have found out the art of combing wool, on which account the journeymen woolcombers have sometimes a grand procession on this day. One of the trade personates a Bishop in his episcopal robes, carrying a pair of combs in his hand. In Norwich, and other places, where the combers are numerous, the procession has a very pleasing appearance. The evening of the day is generally spent in a jovial manner. The learned and pious *Joseph Mede*, in his “*Apostacy of the latter Times*,” says, that “saint worship was advanced by fabulous legends. He afterwards mentions St. Blasius, probably the same person as the above, who according to Beronius, suffered in the Licinian persecution. Of St. Blasius several marvellous things are related, but as they are too long for me to copy, I refer the reader, who has curiosity enough, to *Mede’s Works*, fol. edit. p. 682. where he will find them justly exploded.

5. SEXAGESIMA, the second Sunday before Lent, or the next to Shrove Sunday, so called as being about the sixtieth day before Easter.

5.—*Agatha*, was a Sicilian, and nobly born; after enduring great torments, she was remanded to prison, and expired there on the 5th of February, A. D. 253.

12.—QUINQUAGESIMA Sunday, so called from

its being about the fiftieth day before Easter. [Shrove Sunday.]

14.—*Valentine*, a Roman Bishop, or according to Bourne, only presbyter of the church, was beheaded under Valerianus, A. D. 278. It is said that on this day the birds choose their mates, from whence, probably, came the custom of young people choosing Valentines, or special loving friends on this day. In the South the first female a man sees is called his Valentine, and vice versa. In the church of Rome, they choose their patron saint on this day, for the year ensuing, which Mr. Brand supposes was the origin of the present custom.

14.—SHROVE TUESDAY, is the Tuesday after Quinquagesima Sunday, or the day immediately preceding the first of Lent; and is so called because the Saxon word, *shrive*, signifies to confess. Hence, Shrove Tuesday, signifies Confession-Tuesday, on which day, in the times of Popery, the people in every parish throughout England, were obliged one by one to confess their sins to their own parish Priests, in their own parish churches. And that this might be done the more regularly, the great bell in every parish was rung at 10 o'clock, or perhaps sooner, that it might be heard by all, and that they might attend according to the customs then in use. And though

we are now Protestants, yet the custom of ringing the great bell in our ancient parish churches still continues, and has the name of *Pancake Bell*; probably because after confession, it was customary to dine on pancakes or fritters, and many people even *now* have these articles as parts of their dinner on this day.

A most barbarous practice has prevailed in some places on Shrove Tuesday, of throwing at Cocks with sticks, called *swingels*. The poor animals are staked to the ground, and the owners of them have a certain sum of money for so many throws. This cruel custom prevailed at Cambridge some years ago; but is now laid aside. Mr. Brand says, p. 377, note, "To the credit of our Northern manners, the barbarous sport of throwing at Cocks, on Shrove Tuesday, is now out in this country;" but he adds from Mr. Pegge, that "MONSTROUS BARBARITY the * BATTLE-ROYAL, and WELCH MAIN, still continue to be in full force amongst us." For an account of the WELCH MAIN, see the *Encyclopædia Britannica*, article, COCKPIT. The Welch main consists, we will suppose, of 16 pair of Cocks, of these the 16

* Cock-Fighting has been called a *Royal Diversion*. The Cock-Pit at Whitehall, was erected by Hen. VIII. Much to the credit of *Cromwell*, it was prohibited by one of his own Acts, *March*, 31 1654.

conquerors are pitted a second time—the 8 conquerors a third time—the four conquerors a fourth time—and lastly the 2 conquerors the fifth time; so that, incredible barbarity ! ! ! 31 Cocks are sure to be most inhumanly murdered, for the sport and pleasure, the noise and nonsense, the profane cursing and swearing of those who have the effrontery to call themselves, with all these bloody doings, and with all this impiety about them, CHRISTIANS, nay, what with many is a superior and distinct character, MEN of BENEVOLENCE and MORALLITY. But let the MORALITY and BENEVOLENCE of one person of this description be appreciated from the following instance, recorded as authentic, in the Obituary of the Gentleman's Magazine, for April, 1789. “Died April 4, at Tottenham, John Ardesoif, Esq. a young man of large fortune, and in the splendour of his horses and carriages rivalled by few country gentlemen. His table was that of hospitality, where it may be said he sacrificed too much to conviviality. Mr. Ardesoif was very fond of cock-fighting; and had a favourite Cock, upon which he had won many profitable matches. The last bet he laid upon this Cock he lost, which so enraged him, that he had the bird *tied to a spit, and roasted alive before a large fire. The screams of the miserable animal were so affecting, that some gentlemen who were present attempted to interfere; which so enraged Mr. Ardesoif, that he*

seized a poker, and with the most furious vehemence declared he would kill the first man who interposed. But in the midst of his passionate asseverations, HE FELL DOWN DEAD UPON THE SPOT. Such, we are assured, were the circumstances which attended the death of this great pillar of humanity." Quere, if a bill were to be proposed in Parli⁴ament, forthe abolition of COCK-FIGHTING, whether it would not be opposed by that HUMANE GENTLEMAN, MR. WINDHAM, who has been so successful in his opposition to the abolition of BULL-BAITING? For, he might possibly find the abolition of COCK-FIGHTING, as he did that of BULL-BAITING, connected with JACOBINISM.

15.—ASH WEDNESDAY, (the first day of Lent,) so called from a custom obsereved in the ancient Christian Church, of penitents expressing their humiliation at this time, by appearing in sackcloth and ashes, and having ashes sprinkled on their heads upon being admitted to penance.* The want of this discipline is now supplied by reading publicly on this day the curses

* Till the late revolution in France, it was customary in the Church of Notre Dame, at Paris, and in other Cathedral Churches, for notorious offenders, sometimes with ropes round their necks, to do public penance on this day. After which they were driven out of the Church and re-admitted to communion on Holy Thursday. Shepherd, Vol. II. p. 85. note.

denounced against impenitent sinners, and the people repeating an Amen after each curse.

N. B. *Lent*, in the old Saxon, is known to signify the *Spring*, and therefore it has been taken for the *Spring Fast*, or the time of humiliation generally observed by Christians before Easter. Nelson thinks the practice of it may be derived from the first Christians, because "IRENÆUS who lived but 90 years from the death of St. John, and conversed familiarly with *Polycarp*, as Polycarp had with John, and other Apostles, incidentally informs us, that as it was observed in his time, so it was in that of his predecessors, but with great variety as to the *length of it*." Mr. Nelson refers to a letter which IRENÆUS wrote to the *intolerant* Victor, Bishop of Rome. "There is a disagreement (says he) not only about the day," (of Easter,) "but even about the very form of the fast" (before Easter.) "Some think they should fast one day, some two, and others, even more. Some measure their day" (of fasting) "by forty hours, nocturnal, and diurnal. This variety did not originate in our time; but long before, among our ancestors. Yet they lived *peaceably* together, and so do we. The difference in the observation of the fast confirms the concord of our common faith." "The word IRENÆUS (says Mr. Shepherd,) means peaceable and pacific: and the conduct of this prelate corresponded to his name." Vol. II. p. 69. When

the period of 40 *days* was appointed for this fast to continue, we know not; but it seems probable that those who so appointed it had respect to the 40 days fast of our Saviour in the wilderness. *Shepherd* expressly says, “ the pascal fast, considered as a fast of 36 or 40 days, was not known in the earlier ages of the Church.” Vol. II. p. 73.

19.—QUADRAGESIMA, a denomination given to Lent, from its consisting of 40 days. Quadragesima Sunday, is the first Sunday in Lent.

22.—EMBER WEEK. Ember weeks are those in which the Ember days fall. A variety of explanations have been given of the word *Ember*, but Nelson prefers Dr. Mareschal's, “ who derives it from the Saxon word importing, *a circuit or course*; so that these fasts being not occasional, but returning every year in certain courses, may properly be said to be Ember days, because fasts in course.” The Ember days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, after the 13th of December. It is enjoined by the xxxi. Canon of the church, “ that Deacons and Ministers be ordained, or made, but only on the Sundays immediately following these Ember feast.”

21.—ST. MATTHIAS, was elected into the Apostleship to fill up the vacancy occasioned by the death of the traitor, Judas Iscariot. The *Apostle* PETER, having observed the necessity of adding another to the

eleven Apostles, who might be a witness with them of the Resurrection of Christ, the assembly consisting of about 120 persons, appointed two of their number, Joseph, called Barsabas, who was surnamed Justus, and MATTHIAS. And they prayed and said, "Thou Lord, who knowest the hearts of all *men*, show whether of these two thou hast chosen; and they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven Apostles." Acts 11. 15—26. As Matthias had been a constant attendant on our Saviour from his Baptism to his Ascension, he was qualified to proclaim those matters of fact concerning his *Master*, of which he had evidence with the other Apostles. Nelson thinks he probably travelled eastward, and quotes Jerome as fixing his residence principally near the irruption of the river Asparas, and the haven Hyssus. Here, though his labours were very successful, "he suffered martyrdom." The *manner* of his death is not known.

MARCH.

MARCH, the third month in the year, according to the common reckoning. *Romulus*, who divided the years into months, reckoned this the *first*, and called it *Mars*, from the name of his supposed father. March was always under the protection of Minerva. The *Ides* of March were ever esteemed unlucky, after the assassination of Cæsar. He was bidden to beware of them, but neglected the caution, and lost his life. On the 20th of this month, the Sun enters *Aries*, and makes the vernal equinox.

1.—*St. David*, a native of Wales, and the tutelar saint of that country. He descended from the Royal Family of the Britons, being uncle to King Arthur and son of Xantus, Prince of Cereticu, now Cardiganshire. He was brought up in the service of God, and being ordained Priest, retired into the Isle of Wight, and embraced an ascetic life. He studied a long time to prepare himself for the functions of the Holy Ministry; at length, coming out of his solitude,

like the Baptist out of the Desert, he preached the word of eternal life to the Britons. He founded twelve monasteries, the principal of which was in the vale of Ross, near Menevia, where he formed many great pastors, and eminent servants of God. By his rule he obliged all his monks to assiduous and manual labour, and allowed them the use of no cattle in tilling the ground. They returned late in the day to the monastery; and these labours were never interrupted but by prayers and reading the Holy Scriptures, short repose, and moderate refreshment. Pelagianism springing up a second time in Britain, the Bishops, in order to suppress it, held a synod at Brevy, in Cardiganshire. St. David being invited to it went thither, and in that venerable assembly, confuted and silenced the doctrine by his eloquence, learning, &c. At the close of the synod, the Archbishop of Caerleon resigned his see to St. David, whose tears and opposition were only to be overcome by the absolute command of the synod. He had, however, liberty to transfer his see from Caerleon, then a populous city, to Menevia, now called St. David's. Gyraldus adds, that St. David was the great ornament and patron of his age. He spoke with great force and energy, but his example was more powerful than his eloquence, and he has in all succeeding ages been the glory of the British church. He continued in his last see many years, and died toward the latter end of the vi. century in a very advan-

ced age. He was buried in his church of St. Andrew, which hath since taken his name, with the town and whole diocese. This day is kept as a festival through the whole PRINCIPALITY; as well as by the natives of Wales who reside in London.

2.—*Chad*, Bishop of Litchfield. “*Camden*, in his *Britannia*, p. 583, says, about the year of Christ 659, Wulphur, King of Mercia, being a Pagan, and understanding that two of his sons often resorted to St. Chad, the famous Bishop of Litchfield, to be by him instructed in Christianity; in great rage once missed them, hasted to St. Chad, with whom, in a private oratory, he found his sons, and there with his own hand slew them both.” I suppose St. Chad’s church in Shrewsbury takes its name from this Saint.

7.—*Perpetua*, was a lady of quality, who suffered Martyrdom in the fifth primitive persecution under Severus, about the year 205. She is often very honourably mentioned by Tertullian and Augustin.

11.—*Midlent Sunday*; so called from its being the MIDDLE SUNDAY between Lent and Easter. *Sparrow*, and some others, call it the *Sunday of Refreshment*, probably, because the Gospel for the day treats of our Saviour’s miraculously feeding five thousand; or because the first lesson in the morning is the story of Joseph’s entertaining his brethren. Wheatley says, “the appointment of these scriptures on this day, might probably give rise to a custom still retained in

many parts of England, and well known by the name of * *Midlenting* or *Mothering* ;” that is, visiting of parents on *Midlent* Sunday.

12.—*Gregory* the first, Bishop of Rome, commonly called the *great*, was consecrated in 590, and died in 604. He was a man of great learning and piety. Venerable Bede says “ he was particularly concerned that the inhabitants of Britain should be converted to Christianity, and offered the then Bishop of Rome to visit England for that purpose ; but his offer was not accepted. Being soon after raised to the see of Rome, he sent several able men on this important work ; such as Melitus, Austin the Monk, &c.” In 1538, his works were printed at Rome, in eight volumes.

17.—*St. Patrick* was a native of Scotland, whose original name was *Succuthus*, but was changed by Pope Celestine into *Patrick*. He was sent by that Pontiff as a missionary into Ireland, where he arrived in 432.

He brought over a great number of the Irish to the Christian Religion, and founded, in 472, the Archbishopric of Armagh. He has been justly called the *Apostle* of the Irish, and the *father* of the *Hiberian*

* Bailey supposes *Mothering* to have been so called from the respect anciently paid to the *Mother-church*. It being the custom for people in popish times, to visit their *Mother-church* on *Midlent* Sunday ; and to make their offerings at the high-altar.

church. He is also esteemed the tutelar saint of the country. The works of St. Patrick were published at London, in 1656.

18.—*The fifth Sunday in Lent.* This Sunday, which precedes *Palm Sunday*, was formerly called *Care Sunday*, as, says Brand, may yet be seen in some of our old Almanacks. Rites, peculiar to Good Friday, as it should seem, were used on this day, which was called *Passion Sunday* in the Church of Rome, because they began to advert to the passion of Christ. The vulgar, in the north, give the following names to Sundays in Lent, the first of which is anonymous.

Tid, Mid, Misera

Carling, Palm, Paste Egg Day.

In the *View* of the Lancashire Dialect, the Glossary has “*Carlings*, pease boiled on *Care Sunday* are so called; i. e. the Sunday before Palm Sunday.” Brand, p. 328, 9.

18.—*Edward King of the West Saxons*, was crowned at Kingston, on Thames, in 975, when he was only 14 years of age. Four years after he rode up to *Corfe Castle*, in Dorsetshire, to pay his respects to his mother *Elfrida*. She received him with apparent affection; but while he was drinking, one of her servants, by her order, stabbed him in the back, and he soon after expired on the road. Rapin says, “I do not know upon what foundation Edward was made both a *saint* and a *martyr*, unless it was pretended he

was murdered out of revenge for his great affection to *Dunstan* and the monks." The day of Edward's death was ordered to be kept a festival by Innocent iv. in 1245.

21.—*Benedict*, was born at Nursia, in Italy, of an honourable family, and was the founder of a new order of Monks in the vi. century. He was a man of piety and reputation, for the age in which he lived. The order, which is called the Benedictine, flourished exceedingly; and in the ix. century held, unrivalled, the reins of the monastic Empire.

25.—*Palm Sunday*, the Sunday before Easter, so called in memory of our Saviour's triumphant entry into Jerusalem. It appears from the account given by the Evangelists, that as Christ came along, riding on an ass, a very great multitude spread their garments in the way, and others cut down branches from the trees and strewed them in the way. And when he was come nigh the city, a great multitude of people (who were come to the feast of the passover), took branches of Palm trees, and went forth to meet him, crying Hosannah, &c. It is now the custom in Catholic countries to carry Palms on this day. But it has been thought that as Palm trees did not grow in this country, the Yew was substituted instead, which indeed appears from Caxton's Directory for keeping feasts, printed in 1483, "*wherefore holy chirche, this day makyth solemne procession, in mynd of the perces-*

syon that Cryst made this day. But for encheason that we have non olyve that berith grained leef algate therefore we take ewe instead of palme and olyve." * "AD-HELM, Bishop of the East Saxons in 809, informs us that this solemnity was then celebrated in England." And, from what follows, it appears the institution was not novel. *Shepherd.*

Note, though all Sundays are FESTIVALS; yet as the custom of bearing PALMS on this day has been discontinued in England ever since the second year of Edward VI. I have not marked it as a festival of special obligation.

25.—ANNUNCIATION OF THE VIRGIN MARY, or LADY-DAY. The word *annunciate* signifies to bring tidings. *Annunciation* is the tidings themselves; and refers here to the declaration which the angel Gabriel made to the Virgin Mary, that "she should be mother of our LORD JESUS CHRIST, that he should be great, and should be called the Son of the Highest." Luke 1. 30, &c. This festival is said to have been instituted in 350.

29—"Maunday Thursday, the Thursday before Easter, being the day on which our Lord washed the feet of his Disciples, and commanded them to wash one another's feet, is called in Latin, *dies Mandati*, the day of the command: or as we commonly speak, *Maundy Thursday*. This practice was long kept up,

* *Encyclopædia Britannica*, art. *TAXUS*.

more specially in the monasteries. It was intended not only to renew the memory of what Christ had done, but to exercise a real act of charity. After the ceremony, liberal donations were made to the poor, of cloathing and of silver money, and refreshment was given them, to mitigate the severity of the fast.* As this act of our Lord was not esteemed to be *sacerdotal*, the laity conceived that they had an equal right with Popes, Bishops, and Priests, to imitate his example of humanity [quere, humility] and charity. The rich and the noble, kings and emperors, thought it an honourable distinction to wash the feet of the poor, and more especially to distribute alms. It is hardly necessary to add, the donations dispensed on *Maundy Thursday*, at *St. James's*, are a continuance of this practice. It was customary in most of the places where the ceremony was retained to wash the feet of *twelve poor persons*, that being the number of the Apostles. The ancient Kings of England washed the feet of a number equal to that of the years which they had reigned. *Mande* signified alms or donations, and the basket which held the bread and silver money was even within my remembrance called the *Maundy-basket*." After I

* I speak of the more ancient practice. In times nearer to the present, Maundy Thursday was far from being a day of rigid abstinence.

had written an article for this day, I met with the Rev. Mr. Shepherd's Critical and Practical Elucidation of the Book of Common Prayer, &c. And as his account appeared far superior to what I had collected, I have cancelled mine and inserted his ; for I can assure the reader my object is to give the best and most satisfactory information in my power.

30.—GOOD FRIDAY, is kept as a fast in commemoration of the sufferings of our Lord Jesus Christ, for the sins of the world ; and by all strict churchmen is reckoned a day of extraordinary devotion. “ The name of GOOD FRIDAY,” says Mr. Shepherd, “ is, I believe, peculiar to the *English Church*. *Holy Friday*, or the Friday in *Holy Week*, was its more ancient and general appellation. We call it Good Friday, probably because on this day our redemption was accomplished. The death of Christ was the propitiation for our sins, the cause of all our good, the source of all the blessings to which, as Christians, we are entitled.” It is however to be feared, that much superstition is mixed with the observance of days not commanded by God. Bishop Hall piously observes, that “ every day should be the *Good Friday* of a Christian,” meaning that we should think every day of the sufferings and death of Christ. A superstitious custom still prevails in some places, of making on this day buns, with a cross on them, and crying about “ hot cross buns.” The cross is designed to

commemorate the cross on which our Lord Jesus Christ was crucified.

31.—*Easter Eve*, was anciently celebrated with more than ordinary pomp, according to Nazianzen ; there being solemn watchings, with multitudes of lighted torches, both in churches and private houses.” At Constantinople, they had lighted tapers, or rather pillars of wax, which turned the night into day, and were designed as forerunners of the Sun of Righteousness, which the next day arose upon the world. The whole of the day was a strict fast.

APRIL.

APRIL, the fourth month in the year. The word is derived from *aprilis* of *aperio*, “ I open,” because in this month the earth begins to open her bosom, for the production of vegetables. The Sun enters the sign *Taurus* on the 20th of this month.

I. EASTER SUNDAY.—This is the great festival of the anniversary commemoration of our Saviour’s Resurrection, “ which,” says Nelson, “ challenges for its antiquity, and excellency, the precedence of all other festivals.” And Mosheim, in his History of the first century, says, “ All the Christian Churches observed two great anniversary festivals; the one in memory of CHRIST’s glorious resurrection; and the other to commemorate the descent of the Holy Ghost upon the Apostles.” But as we have no Scriptural evidence that Christ or his Apóstles *instituted this festival*, no censure ought to be passed on those Christians who do not observe it. It is *well known* that in the ii. cen-

tury, there was a great dispute between the Eastern and Western Churches about the *time* of keeping * Easter. The Eastern church celebrated it on the fourteenth day of the moon, according to the Law of Moses, on whatever day it fell; “so that,” as an ingenious writer observes, “if they kept some years a *Good Friday*, they also kept on other years, *Good Monday* or *Good Saturday*, or good any day, for the day of Christ’s crucifixion. They pretended St. John kept Easter so. The Western churches observed the Sunday after the fourteenth day of the March moon, and they said St. Peter and St. Paul always did so. At length the Western method prevailed, and the Council of Arles, in 314, decreed, that all churches should celebrate Easter on the Sunday after the fourteenth of the moon of March, when that moon happened after the Vernal equinox. In the vi. century OSWAY, one of our petty Kings, decided in favour of St. Peter, and Easter day has fallen on a Sunday, in England, ever since.”

1.—The first day of this month, is vulgarly called *April-fool day*, from the practice of passing some joke or deception upon children, or ignorant persons, such as sending them to ask for the history of Eve’s mother,

* It is called *Easter*, in English, from the Goddess *Eastor*, worshipped by the Saxons with peculiar ceremonies in the month of *April*.

Pigeon's milk, &c. &c. Mr Brand, in the Appendix to his Popular Antiquities, says, "this day is called *All fools day*, a corruption of *Auld*, i. e. *Old fools day*," and adds, in confirmation of which opinion, I quote an observation on the first of November in the ancient Roman Calendar. "The feast of *old fools* is removed to this day. This *old fools*, seems to be a different day from the "feast of fools," which was held on the first of January, but by a removal, which was often convenient in the crowded Roman Calendar, it was appointed to be the first of April."

2.	}	EASTER MONDAY	}	These days were anciently set apart for the exercise of religious duties; indeed the whole week after Easter was considered as sacred, and servile labour ceased, that servants might be present at the devotions of the season. How they are now generally observed I need not say.
3.		AND TUESDAY.		

3.—*Richard*, surnamed *de Wiche*; from the place of his birth, four miles from Worcester. He studied at Oxford, Paris and Bologna; and at the latter place was appointed public Professor of the Canon Law. Returning to England, he was chosen Bishop of Chichester. Henry II. had indeed recommended to that see, Robert Passelow, but the Archbishop declared the presentation void, and giving the mitre to *Richard de Wiche*, he was consecrated

in 1245. The king, however, seized his temporalities, which induced the Bishop to refer his cause to Rome; where he pleaded it before Innocent IV, and obtained confirmation of his election. When he returned to diocese, he redoubled his attention to the duties of it, preaching with fervour and devotion, visiting the sick, burying the dead, and relieving the needy. His charity, indeed on some occasions, seems to have exceeded the bounds of prudence. He maintained strict discipline in his diocese, and punished the crimes of Clergymen severely. He died April 3, 1253, and was buried at Chichester. Richard was canonized by Urban IV, in 1262.

4.—*St. Ambrose*, was first a Præfect, or Judge, and afterwards Bishop of Milan, in Italy. He flourished under the Emperors Gratian and Theodosius, and died, according to Baronius, in 397. His works have been published by the Benedictines in 2 vol. folio. Milan is now an Archbishopric, and although the Cathedral be not so large as St. Peter's at Rome, it far surpasses it in the excellence of its structure, and the beauty of its ornaments. It may indeed be looked upon as the eighth wonder of the world.

In the former edition it was said, St. Ambrose composed that well known hymn called *Te Deum*. It may now be proper to add from Mr. Shepherd,* that “the most ancient opinion, and that which *has been* the most universally received, is that it was the

* Vol. I. p. 197—201.

joint production of Ambrose and Austin. The circumstances of its extraordinary origin, are thus related. At the baptism of the celebrated convert Austin, which office was performed by Ambrose, in the presence of all the faithful in the city, after the ceremony, and before their ascent out of the water, Ambrose uttered the first versical of *Te Deum*, saying, *We praise thee, O God.* Austin immediately replied, *We acknowledge thee to be the Lord.* Ambrose proceeded, *All the earth doth worship thee, thee Father everlasting.* Austin rejoined, *To thee all Angels cry aloud, &c. &c.* And in this manner, whilst they remained standing in the waters of baptism, Ambrose and Austin miraculously composed, and alternately sung the whole hymn, as the Spirit gave them utterance.

“ However incredible this account may appear, it is gravely repeated by Durandus, and others, and was for many ages implicitly received.”

After adding that “ *Te Deum* has likewise been ascribed to Ambrose alone, to Hilary, and to Jerome,” Mr. Shepherd says, “ Archbishop Usher found, in two ancient manuscripts, *Te Deum* ascribed to Nicetus, Bishop of Treves, who as Stillingfleet, Cave, and the learned in general, think, composed this hymn for the use of the Gallican church. He flourished about A. D. 540, nearly 100 years after the death of Ambrose; before this era, it is confidently affirmed, the hymn in question was not noticed by

any writer of credit: this affords at least strong presumptive evidence that it was not extant in the time of Ambrose."

8.—**LOW SUNDAY, THE FIRST SUNDAY AFTER EASTER.** The Octaves of the principal feasts were, in the ancient church, particularly observed, and on them was commonly repeated some part of the service of the *festival*. For example, the Collect used on *Easter Day* was repeated the first Sunday after Easter. This was called *Low Sunday*, the solemnization of Easter being again observed, though in a lower degree. It is called by the Latin Ritualists the Sunday of Albes or White Vestments. The vigil of Easter was the most solemn time for baptism, and on the Sunday after, the newly baptised committed to the repository of the church the white baptismal garments, which from their being signs of the purity received at baptism, were called *Chrisoms*, and were worn eight days, including *Easter day* and *Low Sunday*. *Shepherd*, Vol. II.

19.—*Alphege*, Archbishop of Canterbury. He has also a place in the Romish martyrology, on this day. In the reign of Ethelred II. the Danes plundered and burnt Canterbury, took the good Archbishop prisoner, carried him to Greenwich, and there put him to death. Between the nave of Greenwich church, and the Chancel, is this inscription. "This church was erected and dedicated to the glory of God,

and the memory of *St. Alphege*, Archbishop of Canterbury, here slain by the Danes.”

23.—*George St. or George of Cappadocia*, a name whereby several orders both military and religious are denominated. These took their rise from a Saint or Hero, famous throughout all the East, and called by the Greeks the GREAT MARTYR. He is generally represented on horseback, having a spear in his hand with which he is piercing a Dragon that lies on the ground, which may denote his *heroism*. He is highly venerated throughout *Armenia*, *Muscovy*, and all *Countries* that adhere to the *rites* of the *Greek Church*. From the *Greeks*, he has been received into the *Latin Church*; and ENGLAND and PORTUGAL have chosen him for their *Patron Saint*. Great difficulties, however, have been raised about this Saint, or Hero. His very *existence* has been called in question. Dr. Heylin supposed him only a *symbolical device*, and Dr. Pettingal a *mere Basilidian symbol of victory*. Mr. Pegge has attempted to restore him, and Mr. Gibbon has sunk him into an *Arian Bishop*, in the reign of Constantius and Julian, and says, at the close of the article, “The *infamous George of Cappadocia*, has been transformed into the *renowned St. GEORGE OF ENGLAND*, the patron of Arms, of Chivalry, and of the Garter.” The Order of the GARTER, which was instituted by Edward III. is the most *noble* and *ancient* of any LAY Order in the

world. The KNIGHTS COMPANIONS are generally PRINCES and PEERS, and the KING of ENGLAND is SOVEREIGN of the Order.

25.—ST. MARK. It is generally allowed that MARK, mentioned 1 Pet. v. 13, is the *Evangelist*; but it has been doubted whether he be the same as *John Mark*, mentioned in the *Acts*, and in some of Paul's Epistles. Dr. Lardner thinks there is but *one Mark* in the New Testament, *John Mark*, the Evangelist, and fellow labourer of Paul, Barnabas, and Peter. He was the son of Mary, a pious woman of Jerusalem, at whose house the Disciples used to meet. It is not known at what period Mark became a follower of Christ. His Gospel was probably written about the year 63, or 64, and it has been said, that Mark, going into Egypt, first preached the Gospel which he had written, and planted there many Churches. He does not appear to have been a martyr; but died in the eighth year of Nero and was buried at Alexandria.

MAY.

MAY, the fifth month of the year. It was called *Maius* by Romulus, out of respect to the Senators and Nobles of his City, who were called *Majores*. Others derive it from *Maia*, the mother of Mercury, to whom they offered sacrifice on the first day of it. On the 21st of this month the Sun enters *Gemini*, and the plants of the earth, in general, begin to flower.

1.—*May-day*. I have said above, that some derive MAY from *Maia*, the mother of Mercury, to whom they offered sacrifices on the first day of it. And this seems to explain the custom which prevails on this day where the writer resides, [Cambridge] of children having a figure dressed in a grotesque manner called a *May-lady*; before which they set a table, having on it wine, &c. They also beg money of passengers, which is considered as an offering to the *Maulkin*; for their plea to obtain it is, “*Pray remember the poor May-lady.*” Perhaps the garlands for which they also beg, originally adorned the head of the goddess. The bush of *Hawthorn*, or as it is called, *May*, placed at the doors on this day, may point out

the first fruits of the spring, as this is one of the earliest trees which blossoms. For a variety of other customs on this day, see Brand's Pop. Antiq. p. 255—62.

I.—ST. PHILIP, and ST. JAMES THE LESS. PHILIP was born at *Bethsaida*, in *Galilee*, and is supposed by some to have been the first person called to be one of CHRIST's Apostles. He is thought to have preached the Gospel in Upper Asia. Lardner says, "I think we have good evidence that PHILIP, one of the twelve Apostles, resided for some time, and died at *HIERAPOLIS*, in *PHRYGIA*." JAMES called the LESS*, Mark xv. 40, was the son of ALPHEUS, and the LORD's brother (either as being the son of Joseph by a former wife, or a relation of his mother Mary), was one of CHRIST's Apostles. We have no account of the time when he was called to the Apostleship, nor is there any thing particularly said of him in the history of our Saviour which is in the *Gospels*. But from the *Acts*, and *St. Paul's Epistles*, we learn, that he was of note among the *Apostles* soon after STEPHEN's death. In the year 36, or thereabouts, he seems to have been appointed *President*, or *Superintendent*, in the Church of JERUSALEM, where and in JUDEA, he resided the remainder of his life. He presided in the Council of JERU-

* What is said under JAMES THE GREAT, July 25, may serve to shew why this Apostle is called JAMES THE LESS.

SALEM, held there in the year 49, or 50. He was in great repute among the Jewish people, both believers and unbelievers, and was surnamed the JUST; notwithstanding which, he suffered martyrdom in a tumult at the *Temple*, and probably in the former part of the year 62. He was the author of the Canonical Epistle, which goes under the name of ST. JAMES. It was written about the year 61. The foregoing account is taken almost verbatim from LARDNER.

3.—*Invention of the Cross.* The word *invention* sometimes signifies *the finding of a thing which was hidden*. The Romish Church celebrates a feast on the 3d of May, under the title of “*Invention of the Holy Cross.*” It is said, that ST. HELENA on this day found the *true Cross of CHRIST*, deep in the ground, on *Mount Calvary*. Three Crosses were discovered, but the Cross of Christ was distinguished from those of the thieves, by a sick woman being immediately healed upon touching it.

6.—ROGATION SUNDAY. The Sunday before Holy Thursday, or the Ascension of our Lord. See the next article but one.

6.—*St. John Evan. Ante Port. Lat.* The words *ante port. lat.* signify before the gate, called *Porta Latina*, or *Port Latin*. This day was anciently dedicated to the memory of St. John the Evangelist's miraculous deliverance. *In a very ancient black letter book called “The Lives of the Saints,”* it is said,

"The Emperour Domycyn commanded Johan shold be brought to Rome; and whan he was there they broughte him tofore the gate called porte latyn, and put hym in a tonne ful of brenning oyle; but he never felte harme ne payne. And wythout suffryng ony harme he yssued out. In that place crysten men dyd to make a fayre chyrche, and this day made a solemyne feste, as it were the day of his marterdom." From the above mentioned ancient book, it appears, that from the gate, *porte latyn*, before which John was cast into the oyle, he was called *Johan Portlatyne*. Dr. Doddridge, however, thinks the historical evidence for the event itself very uncertain.

7. }	Monday,	}	These three days are cal-
8. }	Tuesday,	}	led* ROGATION DAYS, on ac-
9. }	Wednesday.	}	count of the extraordinary

prayers, and other supplications. which with fasting, were at this time offered to God by devout Christians. The design was to prepare the mind for the celebration of our Saviour's Ascension; and to implore the blessing of God on the fruits of the earth, which are then tender, that they may not be blasted. In the beginning of the vi. Century, the first Council of Orleans appointed these days to be yearly observed.

10.—HOLY THURSDAY, or ASCENSION DAY, is the day on which our *Saviour's Ascension* is commemo-

* Rogation (from the Latin *rogo*, to pray), a desire, a prayer.

morated. This glorious event took place from the Mount of Olives, near Bethany. Here our Lord held his last conversation with his Disciples; and while he blessed them he was parted from them, and carried up into Heaven by the ministry of Angels. "In the Romish Church, part of the paschal taper consecrated on this day, was distributed among the people, to perfume their houses, fields, &c. in order to drive away the devil, and preserve them from storms and tempests." This is the season when Parishes are perambulated; and although at the REFORMATION, all processions were abolished, yet for retaining these *Perambulations of the Circuits of Parishes*, it was ordered, "That the people shall once a year at the time accustomed, with the curate and substantial men of the parish, walk about the Parishes as they were accustomed."

"How it became common in England to call Ascension day, Holy Thursday I know not. Formerly Holy Thursday always meant the Thursday in Holy Week, or the week before Easter. Perhaps we are indebted for this modern title of the Ascension day, to the Almanack makers." *Shepherd.*

19.—*Dunstan, Archbishop of Canterbury.* He was born at Glastonbury, and in 941, King EDMUND bestowed upon him that rich Abbey. EDGAR, sole monarch of England, made him Archbishop of Canterbury. Being now possessed of the primacy, and as-

sured of the Royal assistance, he laboured hard to compel the secular canons to put away their wives and become monks ; and if they refused, drove them out and introduced Benedictine monks in their stead. He was unfortunately too successful in these efforts, in consequence of which a spirit of irrational, unmanly superstition, was diffused among the people. He died in 988, aged 63, having held the BISHOPRIC of LONDON, with the ARCHBISHOPRIC of CANTERBURY, 17 years.

20.—WHITSUNDAY. “ On this day is celebrated the Descent of the *Holy Ghost* upon the Apostles in the visible appearance of *fiery cloven tongues*, and in those miraculous powers which were then conferred upon them.” This festival seems to have been called *Whitsunday* or *Whitensunday*, “ partly from the glorious light of Heaven, which was this day sent down upon the earth, from the *Father of lights*; but but principally because this day being one of the stated times for Baptism in the ancient Church, those who were baptized, put on *white garments*, as types of that spiritual purity they received in *baptism*, and which they were obliged to preserve in the future course of their lives.” Anciently, even in England, were Whitsun farthings, or smoke farthings, which were a composition for offerings made in Whitsun week, by every man who occupied a house with a

chimney, to the Cathedral of the Diocese in which he lived. Whitsuntide is seven weeks after Easter.

21, } WHIT-MONDAY, } The two days fol-
22, } WHIT-TUESDAY. } lowing WHIT-SUNDAY.

which were formerly set apart for the performance of religious duties ; but are now, like EASTER MONDAY and EASTER TUESDAY, generally devoted to pleasure.

26.—*Austin*, [not *Augustin*] the first Archbishop of Canterbury, was originally a monk at ROME. About the year 596, he was sent by GREGORY I. at the head of forty other Monks, to convert the English to Christianity. They were very successful, and among others King ETHELBERT himself became a convert. Austin resided principally at DUROVERNUM, since called CANTERBURY. He died May 26, 607. The observation of his festival was first enjoined under Cuthbert Archbishop of Canterbury, and afterwards by the Pope's bull, in the reign of Edward III.

27.—TRINITY SUNDAY, is set apart for the celebration of the *Mystery of the Holy Trinity*. Mosheim, writing the history of the IV. century, says, "The doctrine of three persons in the Godhead had happily escaped in the three preceding centuries the vain curiosity of human researches, and been left undefined and undetermined by any particular set of ideas." And it had been happy for the Church if the wisdom of the three first centuries had been ma-

nifested by all succeeding ones. The observation of this festival was first enjoined by the Council of *Arles* in 1260, or, according to Mr. Shepherd, in the x. century. CAMBRIDGE has a MAGNIFICENT COLLEGE dedicated to the HOLY TRINITY. *This College* was founded by Henry VIII. on the site of two other COLLEGES and an HOTEL; and here were educated, amongst other great men, those immortal writers, BACON and NEWTON. Of the former there is an excellent bust by Roubiliac in the College Library; but the marble statue of NEWTON in the chapel executed by the same statuary, commands the admiration of all who view it. These illustrious men are deservedly held up together to public view, in the window of painted glass which adorns the south end of the Library. The present master of this College, is the Rev. W. LORT MANSELL, D. D.

27.—*Venerable Bede*. This eminent man is one of our most ancient Historians. He was born in 672, in the neighbourhood of Weremouth, in the Bishopric of Durham, and was educated in the monastery of *St. Peter*, near the mouth of the river *Wyre*. At the age of nineteen he was ordained deacon, and priest at thirty. In the year 731 he published his ECCLESIASTICAL HISTORY, a work of so much merit, notwithstanding the legendary tales it contains, that it

were alone sufficient to immortalize the author. He died in the year 735, of a lingering consumption, and was buried in the church of his convent at *Jarrow*; but his bones were afterwards removed to *Durham*. BEDE, was a *singular* phenomenon, in an ignorant, and illiterate age. HIS LEARNING WAS EXTENSIVE, HIS APPLICATION INCREDIBLE, HIS PIETY EXEMPLARY, AND HIS MODESTY EXCESSIVE. He was universally *admired, consulted, and esteemed*. *Wheatley* says, "his learning and piety gained him the surname of *Venerable*; though the common story which goes about that title's being given him, is this. His scholars having a mind to fix a rhyming title upon his tomb-stone, as was the custom in those times; the poet wrote,

HAC SUNT IN FOSSA,

BEDÆ O SSA.

Placing the word *ossa* at the latter end of the verse for the rhyme, but not able to think of any proper epithet that would stand before it. The Monk, being tired in this perplexity to no purpose, fell asleep ; but when he awaked, he found his verse filled up by an angelick hand, standing thus in fair letters upon the tomb :

HAC SUNT IN FOSSA,

BEDE VENERABILIS OSSA."

The first general Collection of his Works appeared at *Paris* in 1544, in three volumes, folio.

29.—This day is called the RESTORATION, because Charles II. was brought back to England, and restored to the throne of his ancestors. One of the principal instruments in the Restoration, was *General Monk*. As Charles was a gay, dissolute gentleman, his Court was a perfect contrast to that of his father's, being a scene of luxury and lewdness. And as the king set so bad example, the immorality of the nation, as might be expected, awfully increased. Charles died in 1684, but shewed no remorse for his ill-spent life. It has been the opinion of impartial historians, that he was a concealed *Papist*. And indeed, if he was not, *why did he decline receiving the SACRAMENT from BISHOP KEN*, though repeatedly pressed to it, and receive ABSOLUTION, the OTHER SACRAMENTS, and even EXTREME UNCTION, from * HUDELSTON, a POPISH PRIEST? The custom of wearing oak-leaves and oak-apples on this day, and of having oak boughs at the door, is to commemorate the wonderful preservation of Charles II. after his defeat at the battle of Worcester, Sept. 3, 1651. The king, to escape his pursuers, concealed himself in an oak tree which stood

* Burnet's Hist. of his Own Times, Vol. ii. p. 260, 81.

near the road, from whence he saw and heard people as they passed by, wishing he would fall into their hands. But Lord Clarendon, as quoted by *Tindal*, in his notes on Rapin, says, the tree grew in the *thickest part of a wood*, which was searched with the greatest exactness. This wood was either in, or on the borders, of Staffordshire.

The ingenious Mr. Butler, in his *Exercises on the Globes*, says, “ This famous oak was situated near Boscobel-house, about the middle of the Eastern border of Shropshire, adjoining to Staffordshire, 26 miles from Worcester, and at no great distance from Bridgenorth or Wolverhampton. The solitary dwelling was inhabited by five brothers of the name of *Penderell*, who clothed the King in a garb like their own, led him into the neighbouring wood, put a bill into his hands, and pretended to employ themselves in cutting faggots. For a better concealment, he mounted upon an oak, where he sheltered himself among the leaves and branches for 24 hours. This tree was afterwards denominated the *Royal Oak*.”

31.—*Corpus Christi*, or the *Body of Christ*, a festival kept on the next Thursday after *Trinity Sunday*, and instituted in honour of the *Eucharist*. Oxford and Cambridge have each a College dedicated to *Corpus Christi*. That at Cambridge is usually called *Be-*

ne't College, from its vicinity to *St. Benedict's Church*, which is appropriated to it. But its proper name is *Collegium, Corporis Christi, and Beatæ Mariæ Virginis*. This College was founded in 1350, by two religious *Societies* or *Guilds* in CAMBRIDGE, called *Corpus Christi, and the Blessed Virgin Mary*. *Corpus Christi College*, at OXFORD, was founded in 1516, and endowed with lands of nearly 400l. per annum, by *Richard Fox*, successively Bishop of *Exeter, Bath and Wells, Durham, and Winchester*.

JUNE.

JUNE, the sixth month of the year. *Etymologists* give different reasons for its being so called. Some from *Junius*, a *junioribus*, because it is reckoned the month for *young people*: others from *Junius Brutus*, who drove the *Tarquins* from *Rome*, and settled the Government upon the People. On the 21st of this month the Sun enters *Cancer*, and makes the *Summer Solstice*.

1.—*Nicomede*, a Priest at *Rome*, and a most useful man to the ancient martyrs, whom he assisted under their conflicts, and afterwards buried their bodies. At length, *Nicomede* himself fell a martyr to his religion, being beaten to death with clubs, or leaden plummets. This took place under *Domitian*.

5.—*Boniface Bishop of Mentz, and Martyr*. This eminent missionary was born in England, of illustrious parents. His name was *Winifred*, which GREGORY II. changed into *Boniface*. He performed

the functions of a Christian teacher among the THURINGIANS, FRIESLANDERS, and HESSIANS, and erected a great many Christian Churches. He was made *Archbishop* of MENTZ, and *Primate* of GERMANY and BELGIUM, by *Zachary*, Bishop of Rome, in 746. In his old age he returned to FRIESLAND, where he began his ministry. Here he was murdered in 755, with fifty other Ecclesiastics who accompanied him. He has obtained the appellation of the APOSTLE OF THE GERMANS. Wheatley says, he was a great friend and admirer of BEDE.

11.—ST. BARNABAS. This good man is called an APOSTLE in two Calendars, prefixed to Bibles in my possession; and *Nelson* gives him the same title. But I think Dr. Wake calls him only an *Apostolical man*; and Dr. Lardner, who has considered the subject with his usual accuracy, concludes, that he was not an APOSTLE, and adds, that he was reckoned by *Clement of Alexandria* an *Apostolical Man*; or an *Apostle*, in the *lower* sense of the word. From the *Acts of the Apostles*, we learn he “was a *Levite of Cyprus*, and one of those who sold their goods, and lands, and laid the money at the *Apostles’* feet.” He afterwards preached the Gospel in different parts with Paul, near fourteen years. Upon their separation, it is probable he spent the remainder of his

life in his native *Island*, CYPRUS, and the neighbouring parts. There is no certain evidence of his having suffered martyrdom. The Epistle under his name is genuine, though not a part of the Canonical Scriptures.

17.—*Alban (St.)* was the first Christian martyr in BRITAIN, and is commonly stiled the *proto-martyr* of this *Island*. He was born at *Verulam* (now *St. Albans*) in the 111. century, and went to Rome, where he served seven years as a soldier under *Dioclesian*. He afterwards returned to England, and became a Christian. He suffered martyrdom in 303, during the dreadful persecution raised by *Dioclesian*. Several miracles are said by *Bede* to have been wrought at his martyrdom, which are copied into the *Biographica Britannica*. *Dr. Kippis*, however, had too sound a judgment to give credit to them. Four or five hundred years after his death, King *Offa* built a large and stately Monastery to his memory; and the town of *St. Albans*, in *Herts*, takes its name from him.

20.—*Translation of Edward King of the West Saxons*. This Prince having been murdered by his mother-in-law [see March 18], was first buried at *Warham*, without any solemnity; but three years after, the body was carried by *Duke Alferus* to the *Minster* of *Shrewsbury*, and there interred with great

pomp. In memory of which *translation*, as it is called, this day was dedicated.

21.—*Longest day.* The longest day is, in London, 16h. 34m. 5s., allowing 9m. 16s. for refraction.

24.—NATIVITY of JOHN the BAPTIST. } As
 Aug. 29.—*Beheading of John the Baptist.* } the
 account I shall give of this excellent man, will read much the best in a connected form, I have put together his *birth* and his *death*. *John* (in the Hebrew *Johanan*) signifies, “the grace and favour of the Lord.” This illustrious man was the son of *Zacharias* and *Elizabeth*, both eminent for their piety. He was born in the year of the world 4000, about six months before our Saviour, and was sent to prepare the way for his appearance. He continued in desert places till he entered upon his Ministry, by which he raised a character for eminent mortification and sanctity, and naturally prevented any such intimacy with Christ, in their childhood and youth, as might possibly have occasioned some suspicion, as to the impartiality of the testimony which John afterwards bore to him. John was called to the Prophetic Office in the fifteenth year of *Tiberias*, which, according to *Calmet*, is the 28th year of the common era. His preaching was eminently successful; for it is said, “there went out to him, they of Jerusalem and all

the land of Judea, and all the region round about Jordan, and were all baptized of him in the river of *Jordan* confessing their sins." John bore *repeated* testimony to CHRIST, and acknowledged he was not worthy to unloose the latchet of his shoes. He even rejoiced in the prospect of the reputation which Christ would acquire, though at the expence of his own popularity. "He must increase, but I must decrease." *Herod Antipas, Tetrarch of Galilee*, having sent for him to his Court, *John* plainly and faithfully reprov'd him for his incestuous and adulterous marriage with *Herodias* his own niece, and the wife of his brother *Philip*, and for his other enormities. *Herod*, in consequence of this, imprisoned him in the castle of *Macherus*, and would have put him to death, but was afraid of the people. *Herodias* also would have killed John had it been in her power. At length providence permitted this to be the case. On *Herod's* birth day, *Salome* the daughter of *Herodius*, by her former husband, *Philip*, danced before him, his captains, and chief estates, or the principal persons of *Galilee*. This so pleased *Herod*, that he "promised her, with an oath, whatsoever she should ask, even to the half of his kingdom." Hearing this she ran to her mother and said, "What shall I ask?" The mother, without hesitation, replied, "The head of *John the Baptist*." *Herod* was exceedingly sorry when he heard such a request; but out of regard to his oaths

and *his guests*, he immediately sent an executioner to behead JOHN in prison. This was instantly done, and the * head, being brought in a charger, was given to *S. lome*; and she, forgetting the tenderness of her sex, and the dignity of her station, carried it to her mother. *Jerome* says, that “ Herodias treated the Baptist’s head in a very disdainful manner, pulling out the tongue which she imagined had injured her, and piercing it with a needle.” Providence, however, as Dr. Whitby observes, interested itself very remarkably in the revenge of this murder on *all* concerned. Herod’s army was defeated in a war occasioned by his marrying Herodias, which many Jews thought a judgment on him for the death of John. Both He, and Herodias, whose ambition occasioned his ruin, were afterwards driven from their kingdom, and died in banishment, at *Lyons*, in *Gaul*. And if any credit may be given to *Nicephoris*, *Salome*, the young lady who made the *cruel request*, fell into the ice as she was walking over it, which, closing suddenly, cut off her head.

24.—Is called *Midsummer* Day. Johnson says [from *mid* and *summer*], the Summer Solstice being

* The head of the Baptist has been preserved as a very precious relic. The Abbot Villeloin says in his *Memoirs*, that the head of *St. John the Baptist* was saluted by him at *Amiens*, and that it was the fifth or sixth he had the honour to kiss.

popularly reckoned to fall on this day. But the fact is, that the time of the Summer Solstice is variable : it has gradually moved from the 18th to the 22d day of June; so that the 20th or 21st is the most proper medium. The time in which the Sun enters each of the signs of the Zodiac, is subject to a like variation, which is accurately pointed out every year in the Almanacks.

29.—ST. PETER, whose name signifies a *stone* or *rock*, was born at *Bethsaida* in *Galilee*. Peter was brought to Christ by his brother *Andrew*, and called to a stated attendance on him. This Apostle was one of the three selected by our Lord to be witnesses of his glory, and of his humiliation. He was firmly attached to his divine Master, though, through fear, he was led to deny him thrice. Peter is styled by the Ancients, “the mouth of the Apostles,” because he was so forward on all occasions to profess his belief in our Saviour. He suffered martyrdom at Rome, about the year 64, and was crucified with his head downwards; saying, according to Jerome, “he was unworthy to be crucified as his Master was.” It is well known what extraordinary veneration the Roman Catholics have for ST. PETER, and what extravagant claims they have deduced from him, as *Bishop of Rome*: claims, which a multitude of Protestant Writers have proved destitute of any solid arguments to

support them. Peter left *two* Epistles which make part of the Sacred Canon. Doddridge thinks the first was written in 61, and the second about 67. The church of ST. PETER, at ROME, is the largest building of the kind in the World.

JULY.

JULY, the seventh month in the year. The word is derived from the Latin, *Julius*, the surname of *C. Cæsar*, who was born in it. Mark Anthony first gave this month the name in honour of his illustrious friend Julius Cæsar. The Sun enters *Leo* on the 23d of this month.

1.—*Fifth Sunday after Trinity.* This being the Sunday before Commencement Tuesday, is called at CAMBRIDGE, Commencement Sunday, and is a Scarlet day : that is, a day on which the Doctors appear in their Scarlet Robes. Two Inceptors in Divinity, who complete their Doctors degree the *Tuesday* following, preach the two Sermons at St. Mary's Church. On this day the Vice-Chancellor invites to dinner all Noblemen, the *Regii* Professors, their Sons, and the Public Oratory*.

* See the Cambridge University Calendar, for 1802, by E. C. Raworth, A. B.

2.—*Visitation of the Virgin Mary.* In the xiv. century, there was a terrible schism in the Church of Rome, and to prevent such future disorders, *Urban* instituted this festival to *commemorate the visit made by the Virgin Mary to her cousin Elizabeth.* And in the xv. century, the Council of *Basil* decreed it should be celebrated in all Christian Churches, that “the Virgin Mary being honoured with this solemnity, might reconcile her Son by her intercession, who is now angry for the sins of men; and that she might grant peace and unity among the faithful.”

3.—This day is called at CAMBRIDGE, *Commencement Day*, and is always the first *Tuesday* in *July*. The Doctors in the several Faculties of *Law*, *Physic*, and *Divinity*, and the *Masters of Arts*, now complete their degrees.

JULY 3.	}	<i>Dog Days begin,</i>	}	These days are
and				
AUG. 11.	}	<i>Dog Days end.</i>	}	so called from the

star *Canis* or *dog-star*, which then rises and sets with the Sun, and greatly increases the heat. This is the popular notion. But I with pleasure avail myself of the opportunity of enriching this article from the very ingenious *Dr. Hutton's Mathematical and Philosophical Dictionary*, article *Canicular Days* “Some authors say, from *Hippocrates* and *Pliny*, that the day this Star first rises in the morning, the sea boils, wine turns sour, dogs be-

gin to grow mad, the bile increases and irritates, and all animals grow languid ; also that the diseases it usually occasions in men are *burning fevers, hysterics, and phrensies*. The Romans too sacrificed a *brown dog* every year to *Canicula* at his first rising, to appease his rage. All this, however, arose from a groundless idea, that the Dog-star so rising was the occasion of the extreme heat, and the diseases of that season ; for the Star not only varies in its rising, in every one year, as the latitude varies, but it is always later and later every year, in all latitudes ; so that in time, the Star may, by the same rule, come to be charged with bringing frost and snow, when he comes to rise in winter." The Dr. adds, " that according to the common method of counting the dog-days, they had at length fallen considerably after the hottest time of the year ; but that they are now properly placed in Almanacks, from July 3, to Aug. 11."

4.—*Translation of St. Martin*. This day is dedicated to the translating, or removing the body of *St. Martin*, from the place where it was buried, to a more noble and magnificent tomb, which was done by *Perpetuas*, one of his successors in the see of *Tours*. His feast day is on the 11th of November.

7.—*Thomas a Becket*, Lord High Chancellor of England, and Archbishop of Canterbury in the reign of Henry II., one of the most lordly and insolent prelates that ever existed. He began the dispute between

the Crown and the Mitre. Henry was offended, and in an assembly of Bishops, offered six articles *against Papal encroachments*. These Becket signed, but *relapsing*, was ordered to be tried as a traitor; upon which he fled into *Flanders*. After seven years exile he returned; but his extreme insolence made HENRY so unhappy. that it is said he expressed a wish for somebody to revenge him on *Becket*. This, four Gentlemen of his Court undertook to do, and murdered the Archbishop in his Cathedral, Dec. 29th, 1171. Two years after, *Becket* was CANONIZED, and HENRY did *penance* as a testimony of regret for his murder. *When he came* within sight of the Church where the Archbishop was buried, he alighted off his horse, and walked *barefoot* in the habit of a pilgrim till he came to *Becket's* tomb, where he submitted to be SCOURGED BY THE MONKS, and *passed all that day and night without refreshment, and kneeling upon the bare stone*. Every fifty years there was celebrated a JUBILEE to the honour of *Becket*, which lasted fifteen days, plenary indulgences were granted to all who visited his tomb, and 100,000 pilgrims have been registered at a time in *Canterbury*. The devotion to him, in that City, had almost effaced the adoration of the DEITY, and of the *Virgin Mary*. At God's altar, for instance, there were offered in one year 3l. 2s. 6d. at the *Virgin's* 63l. 5s. 6d. at *St. Thomas's* 832l. 12s. 3d. But next year, the disproportion

was greater. There was not a PENNY OFFERED AT GOD'S ALTAR ; the *Virgin* had only 4l. 1s. 8d. but *St. Thomas's* had 954l. 6s. 3d. By such offerings his shrine was of inestimable value. Louis the VII of France, who came to visit it on a pilgrimage, offered *one stone which was esteemed the richest in EUROPE*. HENRY the VIII. however, UNSHRINED and UNSAINTED him at once. The shrine was broken down, and carried away ; the gold that was about it, filling TWO CHESTS which were so HEAVY, that they were a load to EIGHT STRONG MEN to carry them out of the Church. The KING also ordered his name to be struck out of the Calendar. Who put it in again I know not.

15.—*St. Swithin* lived in the IX. century, and having been preceptor to *King Ethelwulph*, was, by him, promoted to the See of *Winchester*. By his advice, *Ethelwulph* is said to have granted a charter of tithes to the church, "*which alone*," says Rapin, "was sufficient to give him a *sanctship*." But besides this, he is reported to have wrought abundance of miracles, which, says our venerable Martyrologist, Fox, "I leave to be read with the *Iliads* of Homer, and the tales of Robin Hood." I find nothing in history which enables me to explain the tradition, that if it rains on *St. Swithin*, it will rain forty days following. Just after the foregoing account was written, I met with a passage in Brand's edition of *Bourne's "Antiquitates Vulgares,"* which I will transcribe. "They,"

that is the monks, “ do indeed give some show of reason why rain should happen about the time of *St. Swithin* ; for about the time of his feast, there are two rainy constellations, *Præcepe* and *Asellus*, which arise *cosmically*, and generally produce rain.” Upon the whole, the observation made on *ST. PAUL’S DAY* will apply to *St. Swithin’s*. “ It was a custom of Gentilism adopted under the Papal superstition, and transmitted to our times.” I may add, that *St. Swithin’s* is not the *only* day on which observations are made about the weather. *St. Paul’s*, *Candlemas day*, and *Valentine’s day*, have been supposed equally ominous.

The writer thinks he is correct in saying, that many years ago one of the Sheet Almanacks, perhaps *Wing’s*, had the following lines in it :

If St. Paul be fair and clear,
 It doth betide a happy year ;
 If blust’ring winds do soar aloft,
 The wars will trouble England oft ;
 And if it chance to snow or rain,
 Then will be dear all sorts of grain.

20.—*Margaret*, a celebrated virgin, who is supposed to have received the crown of martyrdom, at Antioch, in the year 278. She was at first cruelly

tortured by Olibyus, President of the East, under the Romans, and then beheaded. Wheatley says, "her holy-day is very ancient, not only in the *Roman*, but also in the *Greek Church*, who celebrate her memory under the name of *Marina*."

22.—*Mary Magdalen*, or *Mary of Magdu'a*, from the place of her residence. Out of this woman our Lord cast seven devils, and perhaps from a principle of gratitude for the cure, she followed him ever after. She was probably a woman of some *distinction*; for she is mentioned *before Joanna*, the wife of *Chuzar*, *Herod's Steward*. She shewed our blessed Lord great respect in his life, at his death, and afterwards in conjunction with other pious women, bought spices and balms for preserving the sacred body. And Christ manifested a considerable degree of regard towards her, for she was the *first person* to whom he appeared after his Resurrection. Some have thought her to be the same woman mentioned Luke vii. 37 to the end. But Dr. Lardner has, with his usual judgment, shewn that not to be at all likely. Indeed that woman is not called *Mary*, but a *sinner*, which, in the *obnoxious sense* at it is *there* used, *was not the character of Mary Magdalen*. And on this account, as Dr. Lardner has shewn in his letter to Jonas Hanway, Esq. there is an impropriety in calling houses, for the reception of *Penitent Prostitutes*, MAGDALENS.

25.—ST. JAMES. This Apostle is called JAMES

THE GREAT, to distinguish him from the other Apostle, JAMES, who is called the LESS. Nelson thinks he was styled the GREAT "either because he was *much older* than the other JAMES, or because our Lord conferred upon him some *peculiar honours and favours*; he being one of the three disciples whom our Saviour admitted to the more intimate transactions of his life." He was brother to the *beloved Disciple*, and they were called BOANERGES, which signifies, *sons of thunder**. He was put to death by the command of King *Herod*, nephew of *Herod Antipas*, who beheaded *John the Baptist*, and brother to the INFAMOUS HERODIAS. The Spaniards have a prodigious veneration for ST. JAMES; "and, on account of his appearing armed *Cap-a-pie*, mounted on a *stately prancing white Horse*, and assisting them in their battles with the MOORS, they have chosen him for their *Patron Saint*, and instituted a *military order*, which is called by his name." Dr. M. Geddes in the 11. volume of his *valuable Tracts*, has given us the *Legend of St. James*, and then exposed its absurdities.

* "It seems unreasonable to suppose our Lord intended to reproach them with some fault in their natural temper, as if they were fierce and furious, though Dr. Cave has intimated as much. The name must rather have been *honourable*; prophetically representing the *resolution and courage* with which they would *openly and boldly* declare the great truths of the gospel, when acquainted with them,

26.—*St. Anne*, wife of *Joachim*, and *Mother* of the *Virgin Mary*. The Scripture is silent with respect to this person, nor is it known, except by uncertain tradition, that the name of *Mary's* mother was *Anne*, or her father *Joachim*. The *Latin Church*, however, celebrates a festival for her on this day ; and the following prayer is in the evening Office of that church. *O God, who didst vouchsafe to bestow on blessed ANNE the honour of being Mother to THY ONLY SON'S Mother, mercifully grant that we who keep her festival, may be assisted by HER INTERCESSION through the same Lord.*

AUGUST.

AUGUST, the eighth month of the year, was dedicated to the honour of *Augustus Cæsar*, because in this month he was created *Consul*, thrice triumphed in *Rome*, subdued *Egypt* to the *Roman Empire*, and made an end of *Civil Wars*. On the 23d of this month the Sun enters *Virgo*.

1.—*Lammas day*. “Antiquaries,” says Brand, “are divided in their opinions about the origin of the word *Lam*, or *Lamb-mass*. Some suppose it is called *Lammas day*, quasi *Lamb-masse*, because on that day the tenants that held lands of the Cathedral Church in *YORK*, were bound by their tenure to bring a *live Lamb* into the Church at high Mass on that day.” Others derive it from a Saxon word, signifying *Loaf-Masse*, or *Bread-Mess*, because on this day our forefathers made an offering of bread from new wheat. Lastly, Blount says, “*Lammas day*, the first of *August*, otherwise called the *Cal* or *Tide* of *August*, which may be a corruption of the British

word *Gwyl Awst* signifying the feast of August. Brand's Pop. Antiq. p. 564, 5.

6.—*Transfiguration*. The miraculous change of our blessed Saviour's appearance in the "Holy* Mount." Just after this took place, there appeared, in forms of glory, MOSES and ELIJAH, who conversed with our LORD about his decease, which he was shortly to accomplish at *Jerusalem*. CALMET, in his Dictionary of the Bible, says, "'Tis observed with a great deal of reason, that the condition in which Jesus Christ appeared among men, humble, weak, poor, despised, WAS A TRUE AND CONTINUAL TRANSFIGURATION; whereas the *transfiguration* itself, in which he shewed himself in the REAL SPLENDOR OF HIS GLORY, WAS HIS TRUE AND NATURAL CONDITION." It is generally supposed that this august scene took place on Mount Tabor. The witnesses to it were Peter, James, and John.

7.—*Name of Jesus*. As Wheatley, who has taken considerable pains to explain the Saints' days and Holy days, says, he does not find how this day came to be dedicated to the *name of Jesus*; and as I have not met with any thing elsewhere which appears satisfactory, I will hazard a conjecture, that it may refer to the command given to Joseph, by the Angel.

* Matt. xvii. Mark ix. Luke ix. and I Pet. i. 17, 18.

Mat. 1. 21. to call the Child, which Mary his wife should bring forth, JESUS. For as the birth of Christ is fixed in DECEMBER, it seems probable from the account in Matthew 1. that the Angel's command was given a few months *before* that event; and then the name of JESUS, may be a contraction for the NAMES OF JESUS.

10.—*St. Lawrence.* This good man was one of the seven Deacons, under Sixtus, the Bishop of ROME, all of whom, with the Bishop, suffered martyrdom under Valerian, about the year 260. *St. Lawrence*, being peculiarly obnoxious, the order for his punishment was, “Bring out the grate of iron; and when it is *redhot*, on with him, *roast him, broil him, turn him; Upon pain of our high displeasure, do every man his office, O ye tormentors.*” These orders were obeyed, and after *Lawrence* had been pressed down with fire forks for a long time, he said to the tyrant, “This side is now roasted enough; O tyrant, do you think roasted meat or raw the best?” Soon after he had said this, he expired. The Church of *St. Lawrence Jewry* in LONDON, is dedicated to him, and has a gridiron on the steeple for a vane, that being generally supposed the instrument of his torture. The ingenious Mr. Robinson*, speaking about this Saint, says, Philip II. of *Spain*, having won a battle on the 10th

* Ecclesiastical Researches, p. 260.

of AUGUST, the festival of *St. Lawrence*, vowed to consecrate a PALACE, a CHURCH, and a MONASTERY to his honour. He did erect the ESCURIAL, which is the *largest Palace* in EUROPE. This immense quarry consists of several courts and quadrangles, all disposed in the shape of a GRIDIRON. The *bars* form *several* courts; and the *Royal Family* occupy the *HANDLE*." "*Gridirons*," says one who examined it, "are met with in every part of the building. There are *sculptured* gridirons, *iron* gridirons, *painted* gridirons, *marble* gridirons, &c. &c. There are gridirons *over* the doors, gridirons in the *yards*, gridirons in the *windows*, gridirons in the *galleries*. Never was an instrument of martyrdom so multiplied, so honoured, so celebrated: and thus much for gridirons."

15.—*Assumption of the Virgin Mary*; a festival in both the GREEK and LATIN churches, celebrated on this day in honour of the *pretended miraculous ascent* of the *Virgin Mary* into Heaven. *Cabart*, who was a *Catholic*, after relating some strange things which have been said about her death, adds, "But it must not be dissembled, that these sorts of traditions are VERY UNCERTAIN, to say no worse of them. The church are divided as to her rising again, or whether she stays for the *general resurrection*." In the *evening Office of the Church*, however, in my possession, there is a service for her ASSUMPTION, which concludes

thus: "On this day, the Virgin Mary went up to heaven; rejoice that she reigns for ever with Christ!"

24.—ST. BARTHOLOMEW THE APOSTLE, was of Galilee; but there is no scriptural account of his birth, labours, or death. It is commonly said, he preached in the INDIES, and was flayed alive by order of *Astyages*, brother to *Palemon*, King of *Armenia*. I have heard this day called *black Bartholomew*. The reason, I suppose, for this appellation is, on account of the 2000 ministers who were ejected on this day, by the *Act of Uniformity*, in 1662. As it respects France, there is a shocking propriety in the epithet, for the horrid Massacre of the Protestants commenced on this day, in the reign of Charles the IX. In *Paris* only, 10,000 were butchered in a fortnight, and 90,000 in the *Provinces*, making, together, 100,000. This, at least, is the calculation of *Penefixe*, Tutor to *Louis XIV.* and Archbishop of *Paris*; others reduce the number much lower.

28.—*Augustus*, St. "A principal glory of the Country of *Africa*, was born at *Tagasta*, in the inland part of *Numidia*, in 354. He was at first a *Manichee*, but when he was about 28, or 29, suspicions arose in his mind respecting the truth of their doctrine, and in his 30th year, he had forsaken them. *Augustine* says, that what seduced him in his youth to be a *Manichee*, was, the hope of understanding every thing by demonstration, and of knowing God by the sole light

of reason without faith. In other places he tells us, the *Manichees* “bantered the Catholic credulity, and promised men science and demonstration; and set up reason above authority or scripture*.” After he left the *Manichees*, he wrote against them with considerable success and applause. He was ordained Presbyter of Hippo Regius in 391, Bishop of the same city in 395, and died in 430, in the 35th of his Episcopate, and the 76th of his age. It is said, he was converted by reading and reflecting on Rom. XIII. 13. And though his character, after his conversion, has been traduced by some writers, yet as Lardner, and many others, speak highly of his morals and piety, I think their testimony far preferable to that of his accusers. Mosheim’s language is, as follows. “The fame of AUGUSTINE, Bishop of *Hippo* in *Africa*, filled the whole Christian world; and not without reason, as a variety of great and shining qualities were united in the character of that illustrious man. A sublime genius, an uninterrupted and zealous pursuit of truth, an indefatigable application, an invincible patience, a sincere piety, and a subtle and lively wit, conspired to establish his fame upon the most lasting foundations.” He afterwards adds, “that the accuracy and solidity of his judgment, were not proportionable to his eminent talents; and that upon many occasions

* Lardner’s Works, Vol iii. p. 452,—453.

he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence," &c. But his *piety* remains unimpeached. The *Benedictines* have published an accurate and splendid edition of his Works.

29.—*Beheading of John the Baptist*, (see June 24.)

SEPTEMBER.

SEPTEMBER, by a contraction of *septem ab imbre*, the seventh from the snows; which were divided into the first and second snows. These popular names of the Months are those which some authors have abridged, not very properly, from the Calendar of Romulus. But as the Months are now reckoned, September is the ninth from the beginning of the year. The Sun enters *Libra* on the 23d of this month.

1.—*St. Giles, Abbot and Confessor*; was born at *Athens*, and came into *France* in 715, having first disposed of his patrimony to charitable uses. After living two years with *Casarius*, Bishop of *Arles*, he commenced hermit, and so continued, till he was made Abbot of an Abbey at *Nismes*, which the King built for his sake. He died in 705.

2.—*London burnt**. For an account of this dreadful conflagration, I shall give part of the inscription

* The damage sustained by this dreadful fire has been estimated at 10,689,000*l.* St. Paul's was valued at 2,200,000*l.*

on the MONUMENT: “ The second day of September, 1666, at the distance of 202 feet, the height of this column, a terrible fire broke out about midnight. It consumed in its progress 89 churches, the city gates, Guildhall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling-houses, and 400 streets. The ruins of the city were 436 acres, from the Tower by the Thames side, to the Temple church, and from the north-east gate along the city wall, to Holborn bridge. Three days after, when this fatal fire had baffled all *human* counsels and endeavours, it stopped, as it were by a command from Heaven, and was on every side extinguished.” The *pious* ascribed this fire to the just vengeance of Heaven, upon a city where vice and immorality reigned so shamefully and openly, notwithstanding the raging plague of last year*.

7.—*Enurghus* was Bishop of Orleans, in France, and present at the Counsel of *Valentia*, in 375. The circumstances attending his election to the See of Orleans, and other things attributed to him, savour too much of the marvellous for me to transcribe.

8.—*Nativity of the Virgin Mary*. “ This day is dedicated to the memory of the *Blessed Virgin's* Na-

* There died of the PLAGUE in London ONLY, 68,596 persons.

tivity, a concert of Angels having been heard in the air to solemnize that day as her birth-day." The festival was instituted in the vi. century.

14.—*Holy Cross Day.* This festival, which was instituted about the year 615, took its rise from the following circumstance. *Cosroes* King of *Persia*, having plundered Jerusalem, took away a great piece of the *Cross* which *Helena* had left there. *Heraclius*, the *Emperor* defeated him in a battle, and recovered the *Cross*, which he carried back in triumph to Jerusalem.

17.—*Lambert, St., Bishop and Martyr.* *Lambert* rose into life, with the advantages of a learned and pious education. His preceptor was *Theodard*, *Bishop* of *Maestricht*, who being assassinated in 669, was succeeded in his Bishoprick by *Lambert*. But in 673, on the death of *Childeric II.* he was expelled from his see, and retired to the monastery of *Stavelo*. Here he continued seven years, submitting to the rules as strictly as the youngest novice could have done. *Lambert* was afterwards restored to his see, and discharged the functions of it with wonderful zeal and success. But the disorders which at this period prevailed in the government of *France*, gave to every proud and violent hand an opportunity of raising himself above the reach of justice; and one of these murdered *Lambert*, at *Liege*, on the 17th of September, 703. His festival was instituted in 1240.

21.—ST. MATTHEW, called also *Levi*, was the son of *Alpheus*, and a publican, or tax gatherer, under the Romans. Both his names discover him to have been of *Jewish* extraction; and he was probably a *Galilean*. As he sat in *Capernaum*, collecting his toll, Jesus going by said unto him, *Follow me; and he arose and followed him*. Socrates, the *Ecclesiastical Historian*, says, “*Matthæw* preached the Gospel in *Ethiopia* ;” and many suppose he died a martyr there. But as he was reckoned so early as the 11. century among the Apostles, *who did not suffer martyrdom*, it is more probable he died a natural death. It is generally, if not universally agreed by the ancients, that *Matthæw* wrote his Gospel in *Hebrew*. Eusebius says, “this Evangelist having first preached to the *Hebrews*, when he was about to go abroad to other people, delivered his Gospel to them in their *own language*.” But several moderns, and among them Lardner and Whitby, think it was written in Greek. The time also when it was written has been much disputed. Some have placed it as early as the year 46, others in 41; but *Lardner* thinks it was not written till 64, or 65. MATTHEW has more quotations from the Old Testament than any of the Evangelists.

25.—*Old Holy Rood*. The *holy rood* was an image of Christ on the cross placed upon a lect made for that purpose, just over the passage out of the Church into the chancel. This *rood* was not reckoned com-

plete without the images of the *Virgin Mary*, and *St. John*. These images were sometimes placed over the entrance into the Church. One of the most famous of these roods was that of Boxley, in Kent, which was a crucifix called the "rood of grace." This was a famous *imposture*, being contrived, by the *help of springs*, to roll the eyes, move the lips, &c. &c. It was shewn publicly at Paul's Cross,* in 1537, and after a sermon upon it, *broken to pieces*. In the reign of Henry VIII. 1532, three men were *hanged* for taking down the rood of Dover Court and burning it. This was done in the night, the church door being *open*, for it was said the power of the idol was such, that no *man* could shut it. *Fox*, p. 940. The festival of the *exaltation of the Cross*, was, and till this time is, known by the name of *Holy-rood day*.

26.—*Cyprian, Bishop of Carthage*, was a very eminent man, and had a quick advancement to the highest offices in the church. He was made Presbyter in 247,

* Before the ancient Cathedral of St. Paul's was placed the famous *Paul's Cross*. This was a pulpit formed of wood, mounted on stone steps, and covered with lead, in which the most eminent divines were appointed to preach every Sunday morning. To this place the Court, the Mayor and Aldermen, and the principal Citizens used to resort. Here the pious Bishop Hall preached his celebrated *Passion Sermon*; which has this title, "The Passion Sermon preached at Paul's Cross on Good Friday, April 14th, 1609." This pulpit, &c. was demolished in 1643, by order of Parliament.

and Bishop in 218. He might with great truth say, *nolo episcopatu*, for he was a man forced into the see of *Carthage*. After many persecutions, he was brought before the Proconsul, Galeatius Maximus, September 14, 258; when the following dialogue took place. *Proconsul*. Art thou Thascius Cyprian? *Cyprian*. I am. *Pro*. The most sacred Emperors have commanded thee to sacrifice. *Cyp*. I do not sacrifice. *Pro*. Be well advised. *Cyp*. Do as thou art commanded. In so just a cause there needs no consultation. *Pro*. It is decreed that Thascius Cyprian be beheaded. *Cyp*. God be thanked. *Cyprian* was then led away to the field of Sexti, and beheaded. Dr. Lardner gives him an excellent character. There is a fine edition of Cyprian's Works in English, with notes by Mr. Nath. Marshall. After the foregoing sketch was written, I met with *Wheatley* on the *Common Prayer*, who after having given an account of Cyprian, in substance the same as mine, adds, "but the Cyprian in the *Roman Calendar*, celebrated on this day, as appears by the *Roman Breviary*, is not the same with *St. Cyprian of Carthage*, but another *Cyprian of Antioch*, who, of a conjuror, was made a Christian, and afterwards a Deacon and a Martyr. He suffered with *Justina*, a beautiful young woman. They were first fried in a pan with pitch and fat, and afterwards beheaded. This took place in 272."

29.—MICHAELMAS DAY ; OR THE FEAST OF ST. MICHAEL AND ALL ANGELS. From Scripture, we learn, that Michael was an Archangel that presided over the Jewish nation—that he had an army of Angels under his command—that he fought with the Dragon, or Satan, and his angels—and that, contending with the Devil, he disputed about the body of Moses. Of other Angels, it is said in general, “are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation ?” *Wheatley* says “that the people may know what benefits Christians receive by the ministry of Angels, the Feast of *St. Michael and all Angels*, is for that reason solemnly observed in the church.”

30.—*Jerome*, a Monk of *Palestine*, was probably born about the year 312, and ordained Presbyter by *Paulinus*, at *Antioch*, in 378. He was a very learned man ; and particularly skilled in *Hebrew*, which was an uncommon thing among Christians at that time. When he was young, he spent four years in solitude. He translated all the Canonical Scriptures of the Old Testament, out of Hebrew into Latin, which translation is called the *Vulgate*. And it is here worth remarking, that the CATALOGUE of the CANONICAL SCRIPTURES of the OLD TESTAMENT which *Jerome* has given, “is that which the Jews received, and which is received by CHRISTIANS at this day.” It is the same with respect to the NEW TESTAMENT, as may be

seen in his LETTER to PAULINUS, " Concerning the study of the Scriptures." Jerome faithfully reprov'd the vices of both *clergy* and *laity*, which perhaps has given occasion to his being called *extremely bitter*. *Mosheim* is much more severe upon him than *Lardner*, though he acknowledges, " that by his learned and zealous labours, he rendered such eminent services to the Christian cause, as will hand down his name with honour to the latest posterity." He is supposed to have lived to the age of 80 or 90, but the place of his death is not mentioned. *Clarke* says, there was an edition of his works, in 1567, in 9 *Tomes* ;—*Mosheim*, that the Benedictine Monks have given an edition in 5 volumes, which was republished at *Verona*, with considerable additions.

OCTOBER.

OCTOBER derives its name from the same source as the preceding month. *Domitian*, who was born in this month, was desirous of giving to it his name, and to *September* his surname, *Germanicus* : but his vain projects perished with him, for it still retains its original name. On the 23d of this month the Sun enters *Scorpio*.

1.—*Remigius, Bishop of Rheims, in France.* This prelate, after having instructed *Clovis*, the first Christian King of the *Franks*, in the doctrines of the Gospel, baptised him at *Rheims*, by *trine* immersion. It is said by the *epitomiser* of the history of the *Franks*, that “ *Remigius* having preached to *Clovis* and those who had been baptised with him, a sermon on the Passion of our Saviour, the King on hearing him, could not forbear crying out, “ *If I had been there with my Franks it should not have happened.*” The conversion of *Clovis* is looked upon by the learned, as the origin of the titles of *Most Christian King, and eldest Son of*

the Church, which have so long been attributed to the Kings of France.

6.—*Faith, Virgin and Martyr.* The ancient Romans *deified Faith*, and had a temple consecrated to her. In the Calendar of Julius Cæsar, June 5th, is to “Fides.” *Christian Rome*, celebrates on Aug. 1st, the Passion of the Holy Virgins *Faith, Hope, and Charity*. It is highly probable these virtues have been mistaken for persons; and admitting this, Dr. M. Geddes smartly says, “they may be truly said to have suffered, and still to suffer martyrdom at Rome.” There is indeed the Church of St. Faith, at London: but as *our* Calendar is mostly copied from the *Romish* one, that will account for the introduction of the good Virgin amongst us.

9.—*Denys, or Dionysius, Bishop and Martyr.* As the *Calendars* do not agree in the name of this person, it is impossible for me to say who was intended to be commemorated. If it were *Dionysius, the Areopagite*, the account of him from the *Encyclopædia* and Lardner, is, “that he was born and educated at Athens. He afterwards went into Egypt for improvement in knowledge, and being at *Heliopolis* when our Saviour suffered, he saw a wonderful eclipse of the sun; whereupon *Dionysius* cried out, “Either God himself suffers, or sympathizeth with the sufferer.” This story, however, is disregarded by the generality of learned men. At his return to *Athens*, he was elected into the

Court of *Areopagus* ; from whence he derived the name of *Areopagite*. He embraced Christianity about the year 50, and as some say, was appointed first Bishop of *Athens* by *St. Paul*. He is supposed to have suffered martyrdom. All the writings which go under his name are spurious.

13.—*Translation of King Edward, Confessor*. Edward was the youngest son of King *Ethelred*, and came to the Crown of England in 1042. The name of Confessor is supposed to have been given him by the Pope, for settling what was then called *Rome Scot* ; but is now better known by the name of *Peter-pence*. His CROWN, CHAIR, STAFF, SPURS, &c. are still made use of in the Coronation of our English Kings.

17.—*Ethelreda*, a Princess of distinguished piety in the seventh century, daughter of ANNA, King of the *East Angles*, was born about the year 630 at *Ixning*, now a small village in the most western part of *Suffolk*, bordering upon *Cambridgeshire*, formerly a town of some note. She took the veil in *Goldingham Abbey, Yorkshire*, under *Elba*, * daughter of King *Ethelfrida*, who was Abbess. The *Isle of Ely* becoming her sole property after the death of her husband *Tonbert*, a principal nobleman among the *East Angles*,

* *Elba* and her Nuns, to prevent their being dishonoured by the *Danes*, cut off their noses and upper lips ; upon which the *brutes* shut them up in their Monastery, and setting fire to it, they all perished.

Etheldreda, about the year 673, founded the Conventual Church at Ely, with the Convent adjoining; and for the maintenance and support of her society, settled the whole Isle of Ely. She was Abbess herself, and died June 23, 679, in the seventh year of her abbeyship. This day, October 17th, kept in remembrance of her, was the day of her translation, 16 years after her death. Plate the eighth, in Benthams History and Antiquities of the Conventual and Cathedral Church of Ely, is the effigies of *St. Etheldreda*, taken from a painting on glass in the Bishop's Palace, Ely. She is represented with the pastoral staff or crook in her right hand; in the left she holds an open book, on which her eyes are fixed with great earnestness. The Monastery, in which both monks and nuns lived in society and regular order under *St. Etheldreda*, continued in a flourishing state nearly 200 years after her death. But in the year 870, the Danes made a descent on the Isle, destroyed the Monastery, and slaughtered the inhabitants. For the above account I am indebted to that scarce and valuable book, *Benthams History and Antiquities of the Conventual and Cathedral Church of Ely*.

18.—ST. LUKE. "The first time that we find any mention of *St. Luke* in the books of the New Testament, is in his *Own History, Acts xvi. 10,

* Doddridge says, "that when *Luke* first mentions himself in his own history, it is very remarkable that he does it only

11. Whereby it appears that he was in *Paul's* company at *Troas*, before the Apostle took shipping to go into *Macedonia*, in which voyage *Luke* was one of the company. Nor does he speak any more expressly of himself till *Paul* was a second time at *Greece*, and was setting out for *Jerusalem* with the collections which had been made for the poor Saints in *Judea*. And it appears from the sequel of the history in the *Acts*, that *Luke* was one of those who accompanied the Apostle to *Jerusalem*, and stayed with him there. And that when the Apostle was sent a prisoner from *Casarea* to *Rome*, he was in the same ship with him, and stayed with him at *Rome* during the whole time of his two years imprisonment there. Some learned men have supposed, that *Luke* was a *Syrian*, and a *Slave*, either at *Rome* or in *Greece*; and that having obtained his freedom, he returned to *Antioch*, where he became, first a *Jewish* Proselyte, and then a Christian. Others have supposed that he was a *Painter*, and many pictures in *Catholic Countries* are exhibited as his. But *Lardner*, who has examined

in an oblique manner; nor does he indeed throughout the whole history once mention his own name, or relate any one thing which he said or did for the service of Christianity: though *Paul* speaks of him in the most honourable terms, *Col. iv. 14.* *2 Tim. iv. 11.* and probably *2 Cor. viii. 18.* as the Brother, whose praise in the Gospel went through all the Churches."

all these opinions, thinks them destitute of satisfactory proof ; and that *Luke* was a *Jew* by birth, or at least by *profession* ; and the “ *beloved physician* ” mentioned by Paul, Coloss. iv. 14. He wrote the *ACTS*, or *Actions* of the Apostles, and his *GOSPEL*. The former was written in 63 or 64, and the latter, as is generally allowed, soon after. *Cave* says, *Luke* lived a single life, and died in the eighty-fourth year of his age, about A. D. 70 ; but of what death is uncertain.” It is generally supposed he did not die a martyr.

25.—*Crispin* and *Crispianus*, two legendary Saints, whose festival is on this day. According to the legend, they were brethren at Rome, from whence they went to Soissons, in France, about the year 303, to propagate Christianity ; and because they would not be chargeable to others, they exercised the trade of *Shoemakers*. But the governor of the town discovering them to be Christians, ordered them to be beheaded. The Shoemakers from that time have made choice of them for their *tutelary Saints*.

28.—ST. SIMON AND ST. JUDE. SIMON is called the *Canaanite*, either from *Cana*, the place of his birth, or from his being of a *hot* and *sprightly* temper. He continued with the other Apostles and Disciples, at Jerusalem, till after the descent of the Spirit, and is thought to have preached the Gospel in Egypt, Cyrene, and even in *BRITAIN, where he was put to

* Bishop Newton on the *Prophecies*, vol. 11. p. 237, says,

death. But the historical evidence for these things is so slight, as to deserve little credit.

JUDE, who is also called JUDAS* *Thaddæus*, and *Lebbeus*, was related to our Lord, being brother to *James* and is styled, Matt. xiii. 55, brother to CHRIST. But in what sense he was so, has been much disputed. Jerome, and Augustine, as well as several modern writers, thought he was the son of *Mary*, sister to our *Lord's mother*, mentioned in John xix. 25. And I believe the Jews used the word brethren in a much greater latitude than we do, extending it even to *cousins*. On the other hand, Valesius, Vossius, Cave, &c. think he was the son of Joseph by another wife ; and this opinion Lardner seems to have embraced. We have no account of *Jude's* call to the Apostleship, nor is there any thing said of him particularly in the Gospels, except in John xiv. 21. 23, or in the Acts of the Apostles. Nor have we any account of his travels which can be relied upon. Some have said that he preached in *Arabia, Syria, Persia,*

“ There is some probability that the Gospel was preached here [in Britain] by *St. Simon* the Apostle ; there is much greater probability that it was preached here by *St. Paul* ; and there is ABSOLUTE CERTAINTY that Christianity was planted in this Country IN THE DAYS OF THE APOSTLES, BEFORE THE DESTRUCTION OF JERUSALEM.”

* The *traitor* is always called *Judas Iscariot* ; or has some epithet to distinguish him from this *faithful* Apostle.

&c. and that he suffered martyrdom in this last mentioned country ; but of these things there remains not any *credible* history. He was the author of the Catholic Epistle which bears the name of *Jude*. Lardner thinks it was written about the year 65.

NOVEMBER.

NOVEMBER is formed of these words, *novem ab imbre*, because it is the ninth month from *Winter*, according to the Calendar of Romulus, though the eleventh, according to the common reckoning. *Commodus* attempted in vain to change its name, as well as that of *December*. On the 22d of this month the Sun enters *Sagittarius*.

NOVEMBER. is generally said to be the most gloomy month in the year; and a month in which, at least in *this* Country, there is an unusual prevalence to *Suicide*. However this be with respect to individuals, sure I am, that as a NATION, we ought to esteem it one of the most auspicious months in the year. I refer to the great deliverance wrought out for us by Divine Providence in the discovery of the GUNPOWDER PLOT; and the landing of the illustrious Prince of Orange, afterwards WILLIAM III. by whom we were rescued from Popery and arbitrary power. Both these great events took place on the FIFTH day of the month.

1.—ALL SAINTS, called also ALL-HALLOW. In the very ancient book I have repeatedly mentioned, there is given the *Hystorye of al halowen*; and it is said, *the feeste of all the Sayntes was establysshed for foure causes—for the cl-dyeacion of the Temple—supplement of offences done—to take away reclygence—and to gete more lyghtly that thyng whiche we praye for.* But as the festival seems now to have respect to only the *second* of these, I shall give the explanation from the aforesaid source. *Secondeley it is ordeyned for the supplement of thynges offendyd and trespassed; that is to saye, for to accomplysshe such as we have overpassed. For we have lefte and overpassed many Sayntes, of whom we have made no feste; ne may not halowe the feste of every Saynte by hym self, as wel for the grete multitude, whiche ben Insynyte, as for our Insyrmyte. For we ben feeble and weekye and may not suffyse for the shortnesse of tyme. And as Saynt Jerome saith, in a fystle whiche is in the begynnyng of his Kalender, ther is no daye, except the fyrst day of Junyner, but that there may be founde every day mo than fyve thousand martirs. And therefore by cause we maye not syn-gulerly make feeste of every Saynt, Saynt Gregory the Pope hath ordeyned and established that we shall on ONE DAYE honour them generally and to gydre.* But leaving the Ancients, let me relate from Mr. Brand, some modern customs practised on ALL-HALLOW EVEN. “On this night young people in the North

dive for apples, catch at them when stuck on at one end of a kind of hanging beam, at the other extremity of which is fixed a lighted candle, and that with their mouths only, having their hands tied behind their backs; with many other fooleries. Nuts and apples chiefly compose the entertainment, and from the custom of *flinging the former into the fire*, it has doubtless had its vulgar name of *Nut-crack-Night*." Mr. Brand mentions many other customs practised on this night; and most of them by *females*, in order to discover something relating to the persons who are to be their future husbands. In some parts of Scotland, the even of the first of November is considered "as a kind of Harvest-Home-Rejoicing, and Hallow-Eve-Fires are kindled on some rising ground."

2.—*All Souls*. From *all and souls*. A festival instituted in the ix. Century, by Odilon, Abbot of Cluny, to make intercession for the souls of all the faithful deceased. *The memorye of the departyrye of al Crysten soules is stablysshed to be solemynised in the Churche on this day, to thende that they may have generall ayde and comforte, where as they may have non specyalle. And Peter Danyens saith, that in Cecyll, in the yle of Wulcan, Saynt Odylle herd the voyces and the howolynges of deuyls whiche complayned strongly by cause that the sowles of them that were deed, were taken awaye fro their handes, by almeses and by prayers. And therfor he ordeygned that the feste and remembrance*

of them that ben departed oute of this world, shold be made and holden in al monasteyeryes, the day after the feste of al holowen ; the whiche thyng was approyd after of al holy Chirche. Lives of the Saints, Folio, 348. There is a College in Oxford called ALL-SOULS, or as it is styled in the Charter, *The College of the Souls of all faithful people deceased in Oxford.* This College was founded by Henry Chichely, Archbishop of Canterbury, in 1437. The founder, in his Statutes, gives the preference in elections to those candidates who shall prove themselves to be of his blood and kindred. These have so multiplied, that it is probable the Society will *shortly be filled by his own relations.* By the pedigree of the family, published in 1765, and the supplement, which came out in 1775, it appears, that upwards of 120 families of the English Peerage, between 50 and 60 of the Scotch and Irish, and more than 130 of the English Baronetage, with many hundreds of the gentry and commonalty of England, Scotland, and Ireland, may now derive themselves from the same stock, from the founder of All Souls, viz. [and] from his father Thomas Chichely, of Higham Ferrers, in Northamptonshire.

5.—This is an auspicious day in the English History ; a day in which the nation was delivered from Popery and arbitrary power by the illustrious *Prince of Orange.* When the fleet left Holland, Nov. 1, 1688, the Prince was in the midst of it, carrying a flag with

English Colours, and their Highnesses' arms, surrounded with this motto, THE PROTESTANT RELIGION, AND THE LIBERTIES OF ENGLAND. And underneath, the motto of the House of Nassau, 'JE MAINTAINDERA, that is, I WILL MAINTAIN. "On the third," says Burnet who was in the fleet, "we passed between Dover and Calais, and before night, saw the Isle of Wight. The next day, the fourth, being the day on which the *Prince* was both born and married, he fancied if he could land that day, it would look auspicious to the army, and animate the soldiers. But others who considered the day following was Gunpowder Treason Day, thought our landing that day might have a good effect on the minds of the English nation. And Divine Providence so ordered it, that after all hopes of our landing at Torbay were given up, and Russel bid me go to my prayers, for all was lost; the wind suddenly shifted, and carried us into the *desired haven*. Here the Prince, Marshal Schomberg, and the foot soldiers landed on November the fifth.* I never found a disposition to

* The Almanack-makers say, King William landed on the fourth of November; but Dr. (afterwards Bishop,) Burnet, who was with the Prince, says it was the fifth. Perhaps the fourth was originally substituted by somebody concerned in a public office, and desirous to have another holiday. Be this as it may, November the fourth is a holiday; and as the error is a very innocent one, it is not likely to be corrected.

superstition in my temper, yet I must confess this strange ordering of the winds and seasons, just to change as our affairs required it, could not but make deep impressions on me. Those famous verses of Claudian seemed to be more applicable to the *Prince*, than to him they were made on.

“ O nimium delecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti !”

“ Heaven’s favourite, for whom the skies do
fight.
And all the winds conspire to guide thee
right.

As the Prince proceeded he met with great encouragement ; the King fled, but was brought back. The Prince was invited to London, and when he got there, was welcomed by all sorts of people. The King went to Rochester, and soon after to France ; upon which the Convention met, to settle the affairs of the nation. After many debates and conferences, *the throne was declared vacant* ; and the Prince and Princess of Orange invited to fill it as *conjunct Sovereigns*, under the names of WILLIAM AND MARY. But, for preventing any distractions, the administration was to be singly in the *Prince*. Thus this great Revolution was happily completed ; and, OWING TO

IT, the Throne is now filled by our PRESENT SOVEREIGN, GEORGE III.

5.—This day is commonly called GUN-POWDER TREASON, and has been kept as an anniversary commemoration of our great deliverance, ever since the year 1605, when the horrid plot was discovered, the night before it was to have been put in execution. The design was to BLOW UP THE KING, JAMES I. THE PRINCE OF WALES, * AND ALL THE LORDS AND COMMONS ASSEMBLED IN PARLIAMENT. For this purpose, a large cellar was hired under the House of Lords, in which were put *thirty-six barrels of gun-powder*, covered with wood, coals, &c. The discovery was, in a great degree, owing to the sagacity of the King. One of the conspirators being desirous of saving Lord Monteagle, sent, or left, an anonymous letter at his house, ten days before the Parliament met ; in which was this expression, *the danger is past, so soon as you have burnt the letter*. This made the Earl of Salisbury say, it was written by some *fool or madman* ; but the King explained the words

* The Duke of York, the King's second son, was to be assassinated in the Palace, by *Percy* ; and the Princess Elizabeth, his sister, who was in Warwickshire, was to be secured, and proclaimed Queen. To complete their wickedness, the wretches resolved to spread a report, after the blow was given, that the PURITANS were the authors of it.

otherwise ; and said, *so soon as you have burnt the letter*, was to be interpreted, in as short a space as you shall take to burn the letter. Then, comparing this sentence with the foregoing, *That they should receive a terrible blow, this Parliament, and yet should not see who hurt them*, he concluded that some sudden blow was preparing by means of *Gun-powder*.

This interpretation being deemed very plausible, all the rooms and cellars under the Parliament House were searched ; but as nothing was discovered, it was resolved on the fourth of November, at midnight, the day before the Parliament met, to search under the wood, in a cellar hired by Mr. Percy, a Papist. Accordingly Sir Thomas Knevet, going about that time, found at the door, a man in a cloak and boots, whom he apprehended. This was GUY FAWKES, who passed for Percy's servant. Then removing the wood, &c. they discovered thirty-six barrels of gun-powder. After this, Guy Fawkes being searched, there were found upon him, a dark lanthorn, a tinder-box, and three matches. The villain, instead of being dismayed, boldly told them, if he had been taken within the cellar, he would have blown up himself and them together. On his examination, he confessed the design was to blow up the King and Parliament, and expressed *great sorrow* that it was not done, saying, it

was the DEVIL and NOT GOD that was the DISCOVERER. The number of acting men in this diabolical business was about thirteen, all Roman Catholics, and the design was to *restore the Catholic Religion in England*. “Guy Fawkes and his associates assembled, and concerted the plot at the old King’s Head Tavern, Leadenhall Street. Part of this house yet remains, and is said to be the oldest building in London, having escaped the dreadful conflagrations that have happened. It has lately been new fronted, and is occupied by Mr. Barrow, biscuit-baker.” *Butler’s Arithmetical Questions*, pa. 40. Two of the conspirators were killed, in endeavouring to avoid apprehension, and eight were executed. Two Jesuits, Oldcorn and Garnet, also suffered death; the former for saying, “The ill success of the conspiracy did not render it the less just;” the latter for being privy to the conspiracy and not revealing it. The Jesuits have honoured their brethren with the title of martyrs. Dr. Watts, in his *Lyric Poems*, has a hymn of praise for three great salvations:—

1. From the Spanish Invasion, 1588.
2. From the Gunpowder Plot, Nov. 5, 1605.
3. From Popery and Slavery, by KING WILLIAM of glorious memory, who landed Nov. 5, 1688.

Guy Fawkes is generally burned in effigy on the Evening of this day.

6.—*Leonard* was born in France, and instructed in divinity under Remigius, Bishop of Rheims. He obtained of King Clodovens a favour, that all prisoners whom he went to see, should be set free. And therefore, whenever he heard of any persons being prisoners for the sake of religion, or any other good cause, he procured their liberty. He died in the year 500, and has always been implored by prisoners as their Saint. If it were at all allowable for PRISONERS to implore the aid of a departed saint, there could not be a moment's hesitation to whom they should be now directed to apply for liberty.—HOWARD, SAINT HOWARD, would reverberate from every place of confinement, from every cell and dungeon in this kingdom, as well as in others which were visited by that GREAT PHILANTHROPIST. The eloquent Mr. Burke, speaking of this illustrious man, says, “ he visited all *Europe*, not to survey the sumptuousness of palaces, or the stateliness of temples ; not to form a scale of the curiosity of modern art ; not to collect medals, or to collate Manuscripts : but to dive into the depths of dungeons ; to plunge into the infection of hospitals ; to survey the mansions of sorrow and pain ; to take the gage and dimensions of misery, depression, and contempt ; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of ALL MEN IN ALL

COUNTRIES." Burke's Speech at Bristol, in 1780, p. 25.

9.—Is called at London, *Lord Mayor's Day*, because the Lord Mayor Elect enters upon his Office. His Lordship, attended by the Sheriffs, and the different companies, parades through the city to Queenhithe, where they take water, and land at Parliament Stairs, Westminster. After being sworn in at the Exchequer, his Lordship pays his respects to the other Courts of Law, and then the whole company return by water to Blackfriars Bridge. Here they land, and go to the Mansion-House in carriages. The show on the water is reckoned very fine. There is a custom of having in the cavalcade, a man in complete armour, who excites a great deal of notice. There is a grand dinner at the Mansion-House, to which the Foreign Ministers, the Great Officers of State, and other distinguished Characters are usually invited. To the dinner succeeds a ball. York is the only place in England, besides London, where the Mayor has the title of Lord.

11.—*St. Martin* lived in the iv. century, and was Bishop of TOURS, in France. Lardner calls him, "a wise and good man." He was several times at the Court of *Maximus*, and exerted himself in favour of the *Priscillianists*.

This day is called *Martinmas day*. "Martin and mass," says Dr. Johnson, "the feast of *St. Martin* ;

commonly corrupted to *Martelmass* or *Martlemass*." The Rev. Mr. Brand, of Newcastle, quotes from an ancient Calendar of the Church of Rome, in his possession, the subsequent observations on this day. "*The Martinalia*, a genial feast. Wines are tasted of and drawn from the lees. *The Vivalia*, a feast of the ancients removed to this day. Bacchus in the figure of Martin." For the translation of *St. Martin*, see July 4th.

13.—*Britius*, or *Brice*, was born at Tours, in the iv. century, and was a Monk under St. Martin. He was idle and proud; but his character undergoing a material change, he succeeded Martin in the Bishopric of Tours. On account of slanderous reports he was driven from his Bishopric, and lived at Rome; but after seven years suit he was restored to his dignity, and continued in it till his death, in 444. He was particularly venerated in France and England.

15.—*Machutus*, otherwise *Maclovius*, was Bishop of St Maloes in France, which took its name from him. He flourished about the year 500.

17.—*Hugh*, *Bishop of Lincoln*, was born in Burgundy. He was first a regular Canon, and afterwards a Carthusian Monk. Being famous for abstinence and austerity of life, Henry II. having built a house for Carthusian Monks in Somersetshire, invited Hugh to be Prior. This he accepted, and was afterwards made Bishop of Lincoln. He fell sick of a

Quartan Ague, at London, and died there, Nov. 17th, 1200. John, King of England, and William, King of Scotland, being at Lincoln when the body was brought there, the *two Kings*, out of respect to his sanctity, assisted by some of their Lords, took him upon their shoulders, and carried him to the Cathedral. He was canonized in 1220.

20.—*Edmund, King, and Martyr.* *Edmund* was King of *East Anglia*, a district in England. This district, or kingdom, as it was then called, took its name from a people called the *Angles*, who landed on the Eastern coasts of Britain, under twelve Chiefs, the survivor of whom, *Uffa*, assumed the title of King of the East Angles. This kingdom contained Norfolk, and Suffolk, with part of Cambridgeshire. The chief towns were *Norwich*, *Thetford*, *Ely*, and CAMBRIDGE. In 867, the *Danes* landed in *East Anglia*, and after ravaging different parts of the island, and continuing some time in Northumberland, returned into *East Anglia*, committing, in their rout, the most horrid barbarities. Edmund the King opposed them; but his army was defeated at Thetford, and the King being taken prisoner, fell a miserable victim to their barbarity; for they tied him to a tree, as a butt, or mark, and then shot him to death with arrows. This cruel death, by

persons called barbarians, obtained for him, as I suppose, *cononization*. The place where Edmund was interred had the name of ST. EDMUND'S BURY; but is now generally called *Bury*. Canute the Great built a stately church over his grave, and greatly enlarged the town. He also enlarged the Monastery of *Breadscworth*, and augmenting the revenues, this religious house became one of the finest and richest in the kingdom. The gifts presented at St. Edmund's tomb, were of immense value; and at the dissolution of the monasteries, the revenues amounted to 1560*l.* a year; a very large sum indeed in those days. Leland, who saw the town and monastery in their splendour, gives a most magnificent description of them; but as it is too long for me to insert here, I refer the reader to Rapin's Hist. of England, vol. 1. p, 126, note (6) or to Camden's Britannia, under Suffolk.

22.—*St. Cecilia, the patroness of Music*, has been honoured as a martyr ever since the v. century. She was a Roman lady, born of noble parents, and refusing to sacrifice to the idols, should have been carried to the judge to receive condemnation. But the serjeants and officers beholding her beauty and prudent behaviour, intreated her to favour herself. Her replies so affected them, that they began to yield to that religion they had persecuted. Upon which,

she desired to go home, and sending for the Bishop, he so grounded and established them in the faith of Christ, that about 400 persons believed and were baptised. *Cecilia* was afterwards brought to the judge and condemned ; then being inclosed in a hot bath for 24 hours, and remaining alive, she was beheaded. *Raphael* has painted her singing, with a regal in her hands. Dryden's *Ode on St. Cecilia's day*, is esteemed one of his finest poems.

23. *Clement, Bishop of Rome.* The first time we hear of this excellent man is in Phil. iv. 3. where the Apostle Paul mentions him, not only as his fellow labourer in the work of the Gospel, but as one whose name was written in the book of life. We know nothing certain of him before he became a Christian ; nor how he spent the first part of his life after his conversion ; but Dr. Wake says, that “ whatever he was or wherever he laboured before, in this I think *antiquity is absolutely agreed*, that he came to be Bishop of Rome, and was placed in that see by the express direction of one, or both the Apostles, S. Peter and S. Paul.” Lardner also gives quotations at large from Irenæus and Eusebius, to shew that he was Bishop*

* Dr. Lardner is of opinion, that there were only two distinct offices in the first Churches ; Bishops, or Elders, or

of Rome, and the *third* Bishop from the Apostles, Linus, of whom Paul speaks, 2 Tim. iv. 21, they make the first, Anacleto the second, and Clement the third. His first Epistle only, is esteemed by Lardner, genuine, who observes, "It is called at one time, the Epistle of Clement, and at another the Epistle of the Romans to the Corinthians." The time of his writing this Epistle has been much controverted; perhaps the most probable time is the year 96, about three years after he became Bishop. Clement is often called a martyr; but there is no certain evidence that he was one. It is probable he has been confounded with *Flavius Clemens*, the *Consul*, who was nearly related to *Domitian*, and was put to death by that tyrant for Christianity.

25.—*Catherine, Virgin and Martyr.* Although Geddes doubts there ever having been such a person as *St. Catherine*, yet *Fox* allows the reality of her existence, and expresses his belief that "in her life was great holiness, and in her death constancy." After she had been racked and tortured with the four sharp cutting wheels, she was beheaded about 310.

Pastors, or Teachers and Deacons. *Credibility, Part II. Introduction.*

I suppose the *Catherine Wheel* took its name from the instruments of her torture. That Amazon, Joan d'Arc, or the Maid of Orleans, demanded after she had conversed with Charles VII. King of France, a certain sword from the tomb of a Knight buried in the Church of St. Catherine de Firebois.

There was another *St. Catherine*, a Nun of the third order of St. Dominic; and there are several printed letters attributed to her, with some small devotional treatises. She died in 1380, and was canonized by Pius II. in 1461.

30.—ST. ANDREW, having followed Christ himself, found his brother PETER, and brought him to our Saviour. He was called to the Apostleship just after the miraculous draught of fishes. It has been said that the Apostles determined by *lot* what parts of the world each should take, and that *St. Andrew* had *Scythia* and the neighbouring provinces allotted him. Nelson adds, “ that after he had planted the Gospel in several places, he came to Patræ, in Achaia, and endeavouring to convert Ægeas, the Proconsul, and to preserve his new converts from Apostacy, the Governor was so enraged against him, that he commanded him to be scourged, and then crucified; and that his death might be the more lingering, he was fastened to the cross with *cords*. It is said he lived two days in that situation, teaching and instructing the people all the time.

DECEMBER.

DECEMBER, an abridgment of *dicem ab imbre*, the tenth month from the Snows. The year was reckoned before Romulus, by the time of the Snows, and by that after the Snows.

In our year, December is the last month. The Sun enters the tropic of *Capricorn* on the 21st, and forms the Winter Solstice.

2.—ADVENT SUNDAY. Advent, in the Calendar, properly signifies, the *approach of the feast of the Nativity*. It includes four Sundays; the first of which is always the nearest Sunday to St. Andrew, whether before or after. This season was appointed to prepare the mind by proper meditations, for a due commemoration of the first Advent or coming of Christ in the flesh. During *Advent*, and to the end of the Octaves of Epiphany, marriage is forbidden without a special licence. Advent, in its infancy, was instituted by the Council of 'Tours in the vi. century.

6.—*Nicolas*, was remarkable in his infancy for piety and the knowledge of the Scriptures. He was made bishop of Myra in Lycia, by Constantine the Great, and was present in the Council of Nice, where it is said, he gave Arius a box on the ear.

8.—*Conception of the Virgin Mary*; “a feast in honour of the immaculate conception of the Virgin Mary; or her having been born without original sin. It was instituted by Anselm, Archbishop of Canterbury, upon William the Conqueror’s fleet being in a storm, and afterwards coming safe to shore. But the Council of Oxford, held in 1222, left people at liberty whether they would observe it or not. Peter Lombard first started the question of the immaculate conception in 1160.”

13.—*Lucy*, was a young lady of Syracuse, who preferring a religious single life to marriage, gave away all her fortune to the poor. She was accused to Peschasius, the heathen judge, for professing Christianity, by whose officers she was soon after barbarously murdered.

16.—*O Sapientia*: This day is so called from the beginning of an Anthem in the service of the Latin Church, which used to be sung for the honour of Christ’s Advent, from this day till Christmas Eve.

21.—*ST. THOMAS APOSTLE*. The Scripture is

silent respecting the "country or kindred" of St. Thomas, as well as the time of his being called to the Apostleship. He appears to have been a man of a warm, affectionate, and resolute spirit; for upon an occasion of great danger to his Master's person, he said to his fellow Disciples, "let us also go that we may die with him." But Thomas gave a remarkable proof of his incredulity in refusing to believe his Lord was risen from the dead, unless he should see in his hands the print of the nails, and thrust his hand into his side. This incredulity was soon cured by his Lord giving him an opportunity of satisfying himself in the way he desired.

Nelson says from *Eusebius*, that the province allotted Thomas, for the exercise of his Apostolical office, was *Parthia*, that he published the glad tidings of Salvation to the *Medes, Persians, Carmenians*, &c. &c. It is supposed he preached and made converts in the Indies also, for the Christians in one part of that country, are called the Christians of *St. Thomas*. Tradition adds, that having converted many in India, and among the rest, the prince of the country, the *Bramins* conspired his death; and one day when he was retired without the City of *Malopar* for private devotion, they assaulted him with armed men, first loading him with darts and stones, and then one run him through with a lance.

21.—This is the shortest day, and is, at *London*, 7h. 44m. 17s. allowing 9m. 5s. for refraction.

25.—CHRISTMAS-DAY. A grand festival observed in memory of the Nativity of our LORD JESUS CHRIST. It is, I believe, agreed on all hands, that this festival is not of *divine* institution: nor is it perhaps easy to fix the time when it was first observed. “However, that it was kept before the times of Constantine, we have a melancholy proof; for many Christians of all ages, being met together in a church, at *Nicomedia*, to celebrate the memorial of Christ’s Nativity, MAXIMIAN or DIOCLESIAN sent some persons to fire the Church, and burn them all. But first a cryer was ordered to proclaim that whoever would be *spared*, should come out and sacrifice to JUPITER. Upon which one stepping up boldly said in the name of them all, “We are all Christians, and believe that Christ is our only God and King, and we will sacrifice to none but HIM.” The fire was instantly kindled, and some thousands of men, women, and children, perished in the flames. With respect to the *day* of Christ’s birth, that has been much controverted. Mr. Robinson says, “it has been placed by men of equal learning, in every month of the year.” Mr. Joseph Mede, “in the primitive church, there was neither *certainly* nor *agreement* about the time. Some fixed on the 21st of May, others on different times.” Mr. Mede’s opinion was, that “the Nativity took place

in September, and synchronized with the *feast of the Tabernacles*. He adds, "it was after the time of Constantine, that the day we now observe was chosen in the Latin Church ; but not in the Greek Church, till the time of Chrysostom." The reason for fixing this event on the *25th of December* was as follows. The Angel appeared to Zacharias as he was burning incense : and though he was only performing a part of the DAILY ministration, and was one of the ORDINARY Priests, yet some have supposed he was SAGAN or ASSISTANT to the HIGH PRIEST, and was now performing his GRAND OFFICE ON the DAY OF ATONEMENT ; and SO ON THIS MISTAKEN FOUNDATION, calculate the *birth* of John the Baptist, and of Christ ; and all other feasts which depend upon them. This is done in the Calendars both of the Roman and Greek Church. Jos. Mede agrees with Doddridge, that this rule is *a false one*. But from the History, and Antiquity of Christmas, let us turn to some of the ceremonies used at this season. These I shall copy principally from *Mr. Brand's Observations* on the XIII chapter of *Bourne's Antiquitates Vulgares*. "Mr. Bourne omits the Yule-Dough (or Dow) a kind of baby, or little image of paste, which our bakers used formerly to bake at this season, and present to their customers ; in the same manner as the Chandlers gave Christmas candles. They are called *Yule Cakes* in the county of Durham. I find at Rome, on the Vi-

gill of the Nativity, sweatmeats were presented to the fathers in the Vatican, and all kinds of little images (no doubt of paste) were to be found at the confectioners' shops. There is the greatest probability that we have had from hence, both our Yule Doughs, and Mince-Pies. The Yule Dough, has perhaps been intended for an image of the Child Jesus. It is now, if I mistake not, pretty generally laid aside, or at most retained only by children. We are told in the Athenian Oracle, that the Christmas-box money is derived from hence. The Romish priests had masses said for almost every thing. If a ship went out to the *Indies*, the priests had a *box* in *her* under the protection of some saint; and for masses, as their cant was, to be said for them to that saint, &c. the poor people must put something into the *Priests' box*, which is not to be opened till the ship returns. The Mass at that time was called *Christmas*: the box Christmas Box, or money gathered against that time, that *masses* might be made by the Priests to the Saints, to forgive the people the debaucheries of that time: and from this *Servants* had the *liberty* to get *box money*, that they too might be enabled to pay the priest for his *Masses*, knowing well the truth of the proverb,

“No penny, no Pater-noster.”

Mr. Bourne, in his xiv. Chapter, says, “Ano-

ther custom observed at this season, is the adorning of windows with *bay* and *laurel*. It is but seldom observed in the North, but in the Southern parts it is very common, particularly at our UNIVERSITIES; where it is customary to adorn, not only the common windows of the Town and the Colleges but also to bedeck the Chapels of the Colleges, with branches of *laurel*. The *laurel* was used among the ancient *Romans*, as an emblem of *peace*, and joy, and victory. And I imagine it has been used at this season by *Christians*, as an emblem of the same *Things*." The *Christmas Carrol* is supposed to be an imitation of "the Glory be to God on high, &c. which was sung by the Angels, as they hovered over the fields of *Bethlehem* in the morning of the *Nativity*." But the manner in which it is *now* sung from door to door, by persons who beg money for their miserable noise, and horrid profanation of *sacred names*, ought to be discouraged by all who have any reverence for the name of their God and Saviour. Mr. Brand has preserved the following very curious ancient Carrol* in the Scotch Language.

Ane Sang of the BIRTH of CHRIST.

With the Tune of *Ba'w hula law*.

* This Carrol is in "Ane Booke of godly and spiritual Songs, Edinburgh, 1621, printed from an old Copy."

I come from Hevin to tell
 The best nowellis that ever befell :
 To yow thir Tythengés trew I bring,
 And I will of them *say* and sing.

This day to yow is borne ane Childe,
 Of Marie meike and Virgine mylde,
 That *blissit Barne* bining and kynde
 Sall yow rejoice baith Hert and Mínd.

My Saull and Lyfe stand up and see
 Quha *lyes* in ane *Cribe* of *Tree*,
 Quhat Babe is that so gude and faire?
 It is Christ, God's Sonne and *Aire*.

O God that made all Creature,
 How art thou become so pure,
 That on the Hay and Straw will lye,
 Among the Asses, Oxin, and *Kye*?

O my deir Hert, zoung Jesus *sweit*
 Prepare thy *Credil* in my *Spreit*,
 And I sall *rocke thee* in my *Hert*
 And never mair from thee depart.

But I sall praise the ever moir
 With Sangs *sweit* unto thy *Gloir*,.

The knees of my Hert sall I bow,
And sing that richt *Balulalow*.

26.—ST. STEPHEN, was one of the seven Deacons chosen to take care of the *temporal* concerns of the church, (ACTS VI.) He possessed singular holiness, ability, and zeal. His adversaries, members of five separate Synagogues, unable to resist the wisdom and spirit by which he spake, suborned false witnesses, who deposed they heard him speak blasphemous words against GOD, and against MOSES, upon which he was brought before the SANHEDRIM. He made an elaborate defence, which is recorded in the VII. of Acts; and afterwards charged the Jews with the murder of Jesus Christ. This issued in his own murder: for he was instantly stoned to death. He was the first martyr to the Christian faith. Lardner and Doddridge think his death was rather the effect of popular fury, than the result of a legal sentence.

27.—ST. JOHN, the Son of Zebedee, a fisherman on the sea of Galilee, is reckoned the youngest of Christ's Apostles. He had the peculiar appellation of "the disciple whom Jesus loved." This excellent man was a witness of his Master's last sufferings; and after the crucifixion, fulfilled his dying charge by taking Mary to his own home. He was banished by *Domitian* to the Isle of Patmos, after having, as is

said, come unhurt out of a cauldron of burning oil. (See May 6.) His writings are numerous, and breathe, in a very eminent degree, the spirit of his Divine Master.

His Gospel, written at Ephesus, in69.

I. II. III. Catholic Epistles, at Ephesus, between 80 & 90.

Revelations, at Patmos, or Ephesus 90, or 95.

Tradition reports, that when he was a very old man, he used to be carried into the Church at Ephesus, and say, LITTLE CHILDREN, LOVE ONE ANOTHER. He returned from his banishment, and lived till the third or fourth year of Trajan; so that he must have been nearly an hundred years of age when he died. The appellation of DIVINE given to ST. JOHN is not canonical; but was first applied to him by Eusebius, on account of those mysterious, and sublime points of Divinity, with the knowledge of which he seems to have been favoured above his fellow Apostles. Perhaps this may explain the etymology of the word *Divine*, as applied to Christian Ministers.

28.—HOLY INNOCENTS. This festival is kept to commemorate the slaughter of the Jewish Children by Herod. The Greek Church reckons the number 40,000; but as the Scripture is silent on the subject, it becomes us to be so. This is also called *Childermas-day* [from *child* and *mass*] that is, I suppose, on ac-

count of the *Masses* said for the souls of the *poor innocents*. Childermas Day is reckon'd, by superstitious people, very unpropitious. Hence in the *Spectator*, the mother says, "No, Child, if it please God, you shall not go into join-hand on Childermas Day." And Mr. Bourne observes, that according to the *Monks*, it is unlucky to begin any work on *Childermas Day*.

Wheatley, speaking of ST. STEPHEN, ST. JOHN and HOLY INNOCENTS, says, "the placing them immediately after CHRISTMAS DAY, was to intimate, as is supposed, that none are thought fitter attendants on Christ's Nativity, than those blessed Martyrs who have not scrupled to lay down their temporal lives for him, from whose incarnation and birth they have received life eternal. Accordingly we may observe, that as there are three kinds of martyrdom; the first, both in will and deed, which is the highest; the second in will, but not in deed; the third in deed, but not in will; so the Church commemorates these martyrs in the same order. ST. STEPHEN, first, who suffered both in will and deed; ST. JOHN, next, who suffered in will, but not in deed; the HOLY INNOCENTS last, who suffered in deed, but not in will."

31.—*Silvester* the I. succeeded Miltiades in the Papacy of Rome, A. D. 314. He is said to have been the Author of several rites and ceremonies of

the Romish Church, as asylums, unctions, palls, corporals, mitres, &c. He died in 334.

At the end of this list of martyrs, &c. I shall add ONE, who is much more worthy of notice than the greater part of those who are in the Calendar : though, as far as my reading extends, he has not found a place in Ecclesiastical History. I refer to ANTIPAS, the only person whom our Lord Jesus Christ mentions by NAME as having suffered death for his sake. ANTIPAS (says he, in the Epistle to the Church at Pergamos,) MY FAITHFUL MARTYR, WHO WAS SLAIN AMONG YOU WHERE SATAN DWELLETH. "Ecclesiastical History," says Dr. Doddridge, "has not informed us who this Antipas was ; but we may be sure that such condescending notice taken of him by his Divine Master, would be instead of a thousand arguments to animate the courage and fidelity of other Christians, who might be called out to the like extremities."

FINIS.

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